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ABSTRACT

This publication presents essays (that represent some of the views expressed at a conference) on the participation of black students in overseas educational exchange programs. The aim is to suggest models for increasing the participation of black students in such programs and for improving the quality of their experience overseas. The six essays are as follows: "Opening Address of the 43rd International Conference on Educational Exchange" by Johnnetta Betsch Cole"; "Minority Access to International Education" by Holly M. Carter (research demonstrates poor tracking of black student participation and offers suggestions for improved communication); "International Comparative Approaches to the Problems of Underrepresented Groups" by Gus John (historical exclusion of blacks from overseas programs here and in the United Kingdom); "The River Falls Experience: Custom-Designing Study Abroad" by Robert B. Bailey III (a program tailored to attract those who might not ordinarily participate); "The Spelman Experience: Encouraging and Supporting Minority Students Abroad" by Margery A. Ganz (how to increase minority participation and prepare students for their experiences); "Students Speak for Themselves: Experiences in Scotland" by Kelly Tucker; and "Students Speak for Themselves: Experiences in Costa Rica and the Dominican Republic" by Kathryn Dungy. Three appendixes contain information on underrepresented groups in study abroad programs, the text for a brochure in the works on increasing participation of ethnic minorities in international education exchange, and a bibliography of 21 resources. The document contains an introduction by Jon Booth. (JB)

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Black Students and Overseas Programs:

Broadening the Base of Participation

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BLACK STUDENTS AND OVERSEAS PROGRAMS: BROADENING THE BASE OF PARTICIPATION

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Council on International Educational Exchange

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The Council on International Educational Exchange is a private, nonprofit, membership organization, incorporated in the United States with international offices, affiliations, and representation. CIEE, founded in 1947 by a small group of organizations active in international education and student travel, was established to restore student exchange after World War II. In its early years CIEE chartered ocean liners for transatlantic student sailings, arranged group air travel, and organized orientation programs to prepare students and teachers for educational experiences abroad. Over the years CIEE's mandate has broadened dramatically and its activities and programs abroad have spread beyond Europe to Africa, Asia, and Latin America. Today CIEE develops and administers a wide variety of study, work, and travel programs for students at the secondary, undergraduate, graduate, and professional levels.

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Introduction

The origins of this book lie in a subject that is of central concern to higher education in the United States today: how to deal effectively with diversity issues. Diversity has been an area of concern in international education for several years. One of the four general recommendations of the 1988 CIEE report, *Educating for Global Competence: The Report of the Advisory Council for International Educational Exchange,* was as follows:

> Special efforts should be made to identify and encourage both students from underrepresented academic and social groups and students with leadership ability, to incorporate study abroad in their academic programs, and to do so in a greater range of subjects.

In the 1990 report, *A National Mandate for Education Abroad: Getting On With the Task,* the following statement is made:

> Efforts to expand the number of undergraduates who study abroad must address the lack of diversity among them. Traditionally, American study abroad students have come from affluent, middle or upper class, white, professional families rather than the broad spectrum of American society.

It is a priority of the Council on International Educational Exchange to increase the number of participants from underrepresented groups in overseas programs. In 1988, CIEE's Board of Directors set up the Committee on Underrepresented Groups in Overseas Programs in order to coordinate that effort. The theme of CIEE's 43rd International Conference on Educational Exchange, held November 7–9, 1990, in Charleston, South Carolina, was *International Education: Broadening the Base of Participation.* At that conference a number of presentations were made which dealt specifically with the issue of sending black students abroad.

The essays bound together in this volume represent some of the views expressed on the participation of black students in overseas programs during the Charleston conference. Both educators and students have shared their insights, providing

models for increasing participation of black students in study abroad programs and for improving the quality of their experience overseas.

Setting the tone of the discussion is Johnnetta Cole's *Opening Address of the 43rd International Conference on Educational Exchange.* This inspirational speech captures the collective determination of participants in the conference to improve the overall state of minority participation in educational exchanges. But Cole proceeds to focus on particular obstacles that black students must overcome, outlining tactics to assist them in that struggle.

Following Cole's speech, Holly Carter and Gus John deal with broad issues in minority access to international education. With the results of new research into study abroad departments at a number of U.S. universities, Carter demonstrates that the participation of black students is not effectively tracked and suggests new ways for study abroad offices to communicate with underrepresented groups. John shows how black students have been historically excluded from study abroad not only in the U.S. but also in the United Kingdom, and points to new issues facing these students in a changing European order.

In two case studies, Robert B. Bailey III and Margery A. Ganz detail their own hands-on experiences in conducting undergraduate study abroad programs. In *The River Falls Experience: Custom-Designing Study Abroad,* Bailey describes the program he instituted at the University of Wisconsin—River Falls, which he has tailored to include and encourage students who might not ordinarily study abroad. In *The Spelman Experience: Encouraging and Supporting Minority Students Abroad,* Ganz tells how Spelman College has increased the number of study abroad participants among its own students, as well as how its students prepare for their experience.

Rounding off the discussion, two Spelman College students, Kelly Tucker and Kathryn Dungy, discuss their own experiences with racial issues while studying abroad (Tucker in Scotland, Dungy in Costa Rica and the Dominican Republic). In doing so, they give valuable testimony to real problems of which professionals in the study abroad field may sometimes have an imperfect understanding.

In addition to these chapters, three appendices provide further information for those concerned with increasing the number of minority students who study abroad. *Information and Ideas on*

Underrepresented Groups in Overseas Programs was prepared by CIEE's Committee on Underrepresented Groups in Overseas Programs. This resource identifies the various groups that are underrepresented in study abroad programs, what barriers they face, and what we can do, individually and collectively, to combat them.

Increasing the Participation of Ethnic Minorities in Study Abroad contains the text that will be used in a brochure geared to help study abroad advisers concerned with the issue at hand. The finished brochure will be available from CIEE early in 1992.

Study, Work, and Travel Abroad: A Bibliography provides a list of key resources that should be included in the library of every study abroad office seeking to expand overseas study opportunities for a wider cross-section of the student population.

This book is but one of a series of ongoing efforts being made across the country to make overseas opportunities more accessible to a broad spectrum of people. CIEE will continue to devote time to these issues at future annual conferences. We hope this book will be a thought-provoking and useful guide. We welcome your reactions and suggestions. Above all, we invite you to be part of the effort.

Jon Booth

Chair, CIEE's Committee on Underrepresented Groups in Overseas Programs

Director, International Study and Travel Center, University of Minnesota

Opening Address of the 43rd International Conference on Educational Exchange

Johnnetta Betsch Cole

Colleagues all.

Good afternoon. May I also express my pleasure in being part of a session that brings together participants in the 43rd International Conference on Educational Exchange and the NAFSA Region VII Annual Conference.

What a wonderful collection of folks we are: faculty, staff, and students, all committed to promoting international education, not only for the growth and development of individual students, but as a powerful tool to address the resurgence of xenophobia, racism, and other forms of bigotry which stalk our world. I want to borrow from words used by Sojourner Truth when she urged women to address a world turned upside down by men. I say to this impressive gathering, "Why, we ought to be able to turn the world right side up again!"

Let me be a little more modest and say this: Let's work on it! And work on it we must.

I fear that Mexican writer Carlos Fuentes is right when he says: "What the U.S. does best is understand itself. What it does worst is understand others." As Senator Paul Simon has put it, "We Americans simply cannot afford cultural isolation." We need to understand our co-inhabitants on this earth so that we can compete effectively in an increasingly global economy. But we also

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Johnnetta Cole is President of Spelman College. At the time this paper was presented she was a member of CIEE's Board of Directors and served as Chairperson of the 43rd International Conference on Educational Exchange, held November 7–9, 1990, in Charleston, South Carolina. Cole's speech is available on videotape for $10 from CIEE's Information and Student Services Department.

need to better understand the diverse peoples of our world in the interest of peaceful coexistence.

It also seems to me that there is a direct relationship between national chauvinism and racial and cultural chauvinism. In one case, the person who is narrow-minded at best, bigoted at worst, says: "I don't like and anyway I'm superior to all of those folks in those foreign countries." In the other case, the person says: "I don't like and anyway I'm superior to all of these Hispanic, Asian, African, and Native Americans who have invaded *my* America."

There is a definitive rise in blatant expressions of racism, anti-Semitism, and biased incidents against recent immigrants to our nation. Any expression of bigotry is reprehensible and must be combatted. But for us of the academy, it is a particular concern to note the rise in racial incidents and violence on our college and university campuses.

The good news, of course, is that many colleges and universities are confronting the problem head-on and responding in a number of ways from required courses in cultural diversity to more concerted efforts to recruit and retain "minority" faculty, staff, and students.

What is the number of black students studying abroad today? How has that number changed over time? And other "minority" students?

Frankly, we don't know because we don't keep such statistics. I understand why: During earlier periods keeping such statistics was not the correct thing to do. But this is a different time, and we need those statistics in order to characterize the current situation and to monitor progress in broadening the involvement of students of color in overseas educational exchange.

Without hard figures, nevertheless, we know the situation is not good. Let me quote from a CIEE document that most of you know, *Educating for Global Competence: The Report of the Advisory Council for International Educational Exchange* (1988):

> Students who study abroad are from a narrow spectrum of the total population. They are predominantly white females from highly educated professional families, majoring in the social sciences or humanities. They are high achievers and risk-takers. Many have had earlier overseas travel or international experience. Whether by their own choice or lack of encouragement to do so, there are fewer men, members of minority

> groups, students from nonprofessional and less-educated families, and there are fewer students from science, education, or business majors among undergraduates who study abroad.

What this quote doesn't say is that in study abroad programs there are yet other underrepresented groups: disabled students and older students. And we must continue to fight geographical chauvinism. Study abroad should not be the possession of the Northeast corridor institutions.

It is critical that we analyze why each of these groups participates in such small numbers in study abroad. For while there is no doubt a shared factor or two among all these groups, there are also very distinct obstacles at work. The reason men are underrepresented is not the same reason that hardly any Native American men and women are studying abroad. The reason that African Americans are underrepresented is not the same reason that disabled or differently abled people rarely study abroad.

That is the first good reason why I will turn now to address underrepresentation of only one group, African American students.

A second reason is that I know a lot more about this group of students than the others.

Surely, there are several ways in which Asian Americans, Hispanic Americans, Native Americans, and African Americans all face the same deterrents to studying abroad. But I'm not confident enough about those similarities to ignore the differences and speak about "the minority population" of the United States.

Of course, I also cannot claim to know and understand the views of *all* black students either. What I can do is learn from listening to Spelman women who have studied abroad; reach back into my memory and remember what it was like when as a graduate student I spent six months in Tours, France; draw on what my field, anthropology, tells me about cross-cultural and interracial experiences; refer to what I know as one who has studied black American culture in the U.S., and lived it; and I can count on plain ole common sense. With that "data base," I am finally ready to address the question of the underrepresentation of African American students in international educational exchange.

I want to do so in a very straightforward way by spelling out what I see as four major obstacles to African Americans studying abroad. There are no surprises here. In fact, I know that throughout the course of the conference, different colleagues and two Spelman students will take a look at this question and offer suggestions. Do attend these sessions and listen up. There will be much to learn.

Colleagues: I think there are four barriers to black students engaging in international educational exchange. The fact that some African American women and men do study abroad is evidence that it is possible to get around these barriers. They are clearly not of the same order of intensity, but here are the four Fs:

- Faculty and Staff
- Finances
- Family and Community
- Fears

Faculty and staff tend to encourage "the best students" to participate in special programs, compete for awards and rewards, and indeed to apply for and go on study abroad programs. Many faculty, obviously not all, do not see black students in those terms. The "solution" is quite simply to educate faculty at PWIs (Predominantly White Institutions) to cast the study abroad net widely to include black students.

At HBCUs (Historically Black Colleges and Universities) the problem is first that the faculty, indeed the institution, is often working with far fewer resources to sustain a study abroad program. And carrying out all the work of these programs may be viewed as a "luxury" that folks who teach four courses a semester feel they "cannot afford."

This we do know: A study abroad program on any campus, like any other program, thrives when there are persons who care deeply about it, and where there is an administration committed to supporting it. I am convinced that once there are such folks on every campus, we will see a major increase in the involvement of African American students in study abroad programs.

The second of the four barriers is finances. Clearly, money is an important issue for any student considering studying abroad,

but this is particularly the case for black students. Why? Because our students are disproportionately found among students who simply cannot attend college without substantial financial aid. Black students are more than three times as likely as white students (38 percent vs. 13 percent) to come from families with incomes below $20,000. Under these conditions black students have come to rely heavily on financial aid—especially federal aid—to enable them to attend college.

Now clearly, not all black students are poor or on financial aid. There are black students of wealthy families and many of middle class families. But if we want to substantially increase the number of African Americans studying abroad, we must make every possible effort to allow students to use their financial aid during a study abroad experience. In this sense, we must all energetically support Representative William Ford's bill that would allow the use of existing financial aid to study abroad.

In addition, the administrations of our institutions need to fund-raise specifically for study abroad scholarships for black and other minority students.

The third barrier to large-scale African American participation in study abroad programs is concern on the part of the students' family. Again, the case of black students seems to be simply a more intense expression of what other students experience.

What parents are not concerned for the well-being of their children? Will my child be safe? Will she eat properly? Will she get enough rest? Is that the best crowd for him to hang out with? You don't think she's getting serious about him, do you?

A black parent asks each and every one of those questions, but then there is inevitably the most serious of all: How is racism over there? Of course, the more unknown the place where one's child is going, the more this last question haunts you. And African American parents are less likely to have traveled abroad than white American parents have.

I have known the specific worry of a black parent concerned about what racial attitudes and incidents my son, Aaron, would experience as he studied for eighteen months in Japan.

What is required, of course, is careful work with African American parents to help them feel comfortable with a study abroad program for their son or daughter. It is a good idea to put parents in touch with other parents whose African American son

or daughter had a positive study abroad experience—a positive one.

The fourth and final barrier I want to discuss here is a black student's own fear of encountering, miles away from home, "yet another form of racism." The argument might be advanced: You've had to live with these attitudes and behaviors all of your life, so don't let racism be a deterrent to an otherwise fine experience. The response of many of our students is that they know and on some level understand American racism, but why venture into foreign variations on that everyday theme?

Sometimes black students are accused of seeing racism under every tree. I thought it would be helpful to share with you an experience that Dr. Margery Ganz had with some of her Spelman students.

> I was with one of my students in Italy four years ago when I heard a little child ask his mother why my student's mother had let her out without washing—how truly dirty she was; he wanted to come over and touch her to see if the dirt would rub off. My student (who was one of three black students in a group of 240) ignored it but later we talked about how often it happened, how she felt and coped.

How do we begin to protect African American students from such experiences? Perhaps we can't, but there are a number of things that can be done to prepare them and minimize the hurt:

1. During the orientation period, black students who have studied abroad can be encouraged to participate; I think they will make the point that despite racism, the experience was worth it
2. During the orientation, talk about coping strategies
3. Select host families with absolute care
4. Set up programs in African and Caribbean countries. At least some African American students will return to campus without horror stories about blatant racism
5. Try to send at least two African American students to the same program so that they can support each other

Clearly then, there are substantial obstacles which block many black students from participating in international educational exchange. But it is also possible for us to assist students in moving around these obstacles. We must do so, for without increased

numbers of black and other minority students in study abroad programs, we present to the people of other lands a most distorted view of who America's people are. And when black students study abroad, they—like all students—gain extraordinary insights and experience extraordinary personal growth. As we say in anthropology, "it's scarcely the fish that discovers water."

Black students also deserve and need the powerful set of contacts and opportunities that inevitably flow from study abroad experiences.

Let me bring closure on this talk by sharing with you just how very powerful and wonderful it is for African American students to study abroad. I do so through the words of Spelman students.

One Spelman student wrote:

> "I wish you could come to see how my Chinese has improved. I think people have not gotten over the shock of me—a black American—coming up to them speaking Chinese. At first people were stunned and only answered me in English. Now I have conversations from 'how's the weather?' to the Cultural Revolution. I really love this beautiful language." Kim Johnson, Singapore, Spring 1988.

Another student wrote to Margery Ganz:

> "Greetings from your favorite city! I, too, have begun to fall in love with it. Today Jenn and I went to the Uffizi and boy oh boy!!! I can't even find an adjective to do it justice. I felt like I went through the Renaissance while in the museum. Everything, well, almost everything, I learned in Art and Society in Renaissance Italy last year became crystal clear as I went from gallery to gallery: the biblical scenes with 14th century architecture, the bad body proportions, the emergence of portraits. Wow, it was all there. I fell in love with Bronzino and Botticelli, and, of course, Raphael. Dap to them all and thank you for helping me really see them." Jackie Scott, who is now pursuing a Ph.D. in Philosophy at Stanford.

And finally from Costa Rica:

> "Yes, Costa Rica is absolutely beautiful. I'm so glad I decided to come here. The people are so polite and friendly. It is the custom to greet strangers with a warm handpress and a kiss on the cheek. I would love to transport that custom to the U.S." Kathryn Dungy, Fall 1989.

My colleagues, we have the awesome yet doable responsibility of making such enriching experiences possible for larger numbers of African American students—indeed, all students.

I want to be sure that it's clear who will do all of this work, and so I turn to my favorite story for the answer. It is one that is also the favorite story of one of my "sheroes." Her name was Fannie Lou Hamer. Fannie Lou Hamer, who never traveled abroad, who never studied abroad, but who had the extraordinary passion for life and for justice that led her to become a true freedom fighter of our people.

Well, Fannie Lou Hamer loved to tell this story at the end of a talk when she wanted to make the point: "Somebody was going to do all this work."

The story is a story of two young and terribly brash boys who decided that they were going, in fact, to fool an older woman. Surely, thought they, she would be unable to answer a question that they would design. And so they huddled and they came up with the question, and even chose which of the two of them would go up to the old lady.

And so the one who was to go up and pose the impossible question even practiced. He said, "Yup, I got it. I go up to this old lady and I say, 'Old lady, old lady, this bird that I hold behind my back: Is it dead or alive?' And if the lady says, 'Why, the bird is dead,' I release my hand and the bird flies away. But if, to my question, the old lady says, 'Why, the bird is alive,' I'll crush it."

And so, with the cockiness, the arrogance, the outrageousness of youth, up they went to the old lady. And there she was, out of the wisdom, the compassion, the decency, the love of those who live for longer than many, she said "Of course" she would respond to the question.

Now, I want you to remember that the old lady's answer is the answer to who's going to do all this work, to get these under-represented groups in study abroad programs.

Up to the old lady they go, and the kid designated to pose the question says to the old lady, "Old lady, old lady, this bird that I hold behind my back: Is it dead or is it alive?"

The old lady looked up and she said, "Why, it's in your hands."

My colleagues, the work is in your hands and mine. Thank you.

Minority Access to International Education

Holly M. Carter

The lack of minority access to international education has only recently become the focus of discussion and debate in a select number of international organizations and on a few campuses. Generally, however, the fact that there is a relative absence of participation of minority students (African American, Hispanic, Asian, and Native American) continues to go unnoticed and unaddressed in academia. As colleges and universities in the United States continue to seek ways to internationalize their campuses, there is little emphasis placed on *who* is to benefit from the internationalization or on how to assure that all students have the opportunity for gaining "international competence" as an integral part of their educational experience.

Our focus is on issues and strategies related to improving minority access to international education. However, our first task is to describe clearly the context within which we must review these issues and strategies. Insight into the context of the problem of minority access to international education will help us to better identify its solutions. We begin our discussion with a brief description of this context, then turn to a discussion of the issues, particularly as they relate to the findings of some initial research conducted at Northeastern University. We conclude with some specific strategies which have been implemented on our campus, as well as more general strategies that can be incorporated into the international education plan for any academic institution.

Holly M. Carter is Associate Dean and Special Assistant to the President for International Education at Northeastern University.

The Context—Internationalism and Cultural Diversity

For the past decade, higher education in the United States has sought to internationalize campuses and curricula nationwide. Many institutions have sought their own definitions of internationalization. At the national level, the 1989 goals statement of CAFLIS (Coalition for the Advancement of Foreign Languages and International Studies) provides a useful foundation:

> Knowledge and understanding of other societies' histories, geographic environments, values, institutions, and cultural traditions, without which we cannot hope to understand their needs or comprehend their behavior.

The goals statement continues with the definition of internationalism as the

> ability to comprehend other cultural perspectives on the problems and issues facing the human race and to generally understand the role of culture in shaping our perspectives on these issues.[1]

In another era, this definition, with minor modification, could have also been applied to the concept of cultural diversity. We define cultural diversity here as the existence and maintenance of a group of individuals who may share a given social context but interact in that context with different heritages and belief systems based on varied ethnic, social, and cultural origins. In the ideal world, cultural diversity should be celebrated. The exchange of ideas and perceptions in a culturally diverse setting should create a richness of context in which mutual respect for difference and learning from difference evolves and builds a better society. Cultural diversity should be sought across ethnic, socio-economic, and geographic boundaries. Our reality is one in which cultural diversity in the United States is becoming a societal norm based on changing national demographics. Yet this norm is at odds with the American aspiration of achieving a "melting pot" or creating a homogeneous cultural norm in which all ethnic sub-cultures eventually "melt" into a dominant American culture. The "melting pot" ideal promotes at worst a fear of cultural differences and causes at best a diminution of cultural diversity rather than a respect for it.

Internationalism and cultural diversity are concepts that should be conceptually and empirically compatible. The repre-

sentation of cultural diversity—whether across national, ethnic, racial, or international boundaries—should be viewed as one and the same. Yet, we have compartmentalized these terms in such a way as to promote conflict and misunderstanding. Cultural diversity connotes domestic ethnic and racial variance, while internationalism denotes global cultural understanding and adaptation. On American campuses this difference in connotation is exacerbated by competition for budgets and attention from the central administration. International offices and offices serving domestic ethnic minority needs view themselves as competitors rather than allies. In the end these constituencies (international and ethnic) all compete for the same pool of money and organizational position.

Over the past two years, some in the field of international education in the United States have begun to redefine internationalism in terms of cultural and ethnic diversity. However, most international education faculty and administrators continue to look outside of our boundaries to define the concept of international. At the same time, they ignore the realities of the "international" cultural diversity represented by ethnic communities throughout our country. How then can we create an effective dialogue on the rationale and process of internationalization—of understanding cultural diversity—when there is a fundamental lack of respect for the cultural diversity represented by racial and ethnic groups in this country?

Many in minority communities speculate as to whether internationalism is a more comfortable concept for American society to deal with than cultural diversity. Not until recently, and only in limited circles, has the following notion been entertained as plausible: that understanding "international" cultures is linked to the understanding and respect for the "international" cultures represented by the many racial and ethnic groups in the United States. Ironically, rather than embodying this concept, the movement to internationalize American campuses is occurring on many of the same campuses where racial tension and violence are becoming increasingly more common.

Internationalism has also been limited by narrow geographic priorities. For many in academia, international means Europe or the Western World. The greater portion of the "international community" remains too remote, too costly, or too "foreign" to be the focus of study abroad programs. Comments by international

education professionals clearly define the problem: "Africa, Latin America, and the Middle East will remain much too scary for most of our students"[2] or "Large members of students will never want to study in Africa or the Middle East. It is a nice goal but is not going to happen."[3] These observations suggest that diversifying study abroad opportunities to the Third World is neither a reality nor a goal that many international education administrators will seek. The Third World is already perceived as an unattainable goal for study abroad. As a result, minority students whose racial or ethnic origins are represented by geographic regions somehow omitted from the focus of international programs and courses receive the clear message that their cultural origins and identities are not important.

Yet another observation regarding the context within which internationalism occurs is the relative absence of minority professionals in key visible positions of leadership in the area of international education either in academic institutions or in national and regional international education organizations. Minority students are often reluctant to explore the validity or feasibility of an international dimension to their academic programs with faculty or administrators whom they perceive might not understand their constraints or be willing to support their efforts. The limited number of professional minority role models in the field creates a limited frame of reference for minority students who might be interested in international affairs but perceive real limitations for professional success in the field.

Finally, the context of internationalism has been defined in general terms which are inconsistent with the true meaning of the concept. Often, we associate internationalization with economic competition in global markets rather than with cooperation and communication within a global context of cultural diversity. We define international as "foreign," which often denotes something or someone alien and different, to be feared or avoided.

Although we have defined international in terms of cultural understanding, we have often narrowly delimited the concept so that we send the wrong messages to those who are culturally different and to exclude the majority of global cultures that make up the international community. If there is true commitment to the concept of internationalism in academia, it must be linked to a commitment to acknowledge, respect, and teach the benefits of

cultural diversity in our society. The context in which we internationalize our institutions of higher education must change.

Issues of Minority Access to International Education

The Council on International Educational Exchange (CIEE) has conducted an extensive dialogue to determine the issues of underrepresentation in international education. It has outlined eleven barriers which have impeded minority access to international opportunities, especially study abroad. Briefly, these are: program structure; language requirements; length of study; finance/cost of program; rigid on-campus requirements; marketing (printed materials, promotional campaigns); admissions requirements; lack of support of faculty/department; campus culture; state legislature-mandated requirements; and difficulty in transfer of credits.[4] It is important to address these issues from two perspectives here. First, it is useful to identify which of these issues, if any, are particular to minority students and which are barriers that all students might face. Second, it would be useful to explore in more detail those barriers, identified by CIEE and others, which impede minority participation in international education programs and services.

Generally, most students might identify cost, language requirements, state requirements, and difficulty in transfer of credits as potential barriers for their participation in study abroad programs. For minority students, particularly African-American students, the financial constraints may create insurmountable barriers. Many of these students must struggle on an annual basis to piece together financial aid packages and part-time employment to cover college tuition and related educational living expenses. The costs of travel abroad, particularly if the program is not directly tied to academic credits, are perceived as being above and beyond the costs of attaining a postsecondary education. These financial barriers are compounded by the campus culture, lack of support, and stereotyping of faculty, departments, and international educational administrative staff.

Just as there is a tendency among international education professionals to define "international" in Eurocentric terms, so there is also the tendency to assume that African American students are either not qualified for (in terms of grade point average) or interested in participating in international education

programs or courses. In some cases, the latter speculation may be valid in that minority students tend to be more interested in exploring international dynamics from a Third World perspective in the same way that white students have a tendency to look toward Europe in their international education programs. This inclination is often misinterpreted by well-meaning academic advisors who automatically assume that all African American students must only be interested in Africa. And, these advisers conclude, since there are few study abroad programs in Africa, African American students are not interested in or able to attain an international education. The author is reminded of a young African American Radcliffe junior who tearfully related a meeting in which she had been advised by her white faculty adviser to change her East Asian studies major because she would not be able to fulfill the language requirements because "her big lips might prevent her mastery of an Asian language."

This ghettoization in international education is as complex in academia as it is in society at large. Yet it is clear that the issue is that all minority students must have access to an international education, whether they choose to study about their ethnic origins or any other cultural influence in the global community.

Often, African American students remain ill-informed of any international education opportunities on their campuses because of a presumed lack of interest or qualifications. Many minority students may not even be aware of the existence of an international office on their campus. They are a constituency that has not been actively recruited for international education programs or courses.

In addition to these barriers, minority—and again, particularly African American—students are often constrained by family predispositions to the value and interrelatedness of an international experience in their student's education. Often the parents of minority students hold the opinion that international travel for study abroad programs are a frivolous luxury that have no place in a serious education. There is also concern among many families that the minority student traveling abroad will meet with the same racial prejudice and discrimination experienced in this country, but further away from a support base that family can provide in those situations. For example, it is increasingly difficult, given the recent media focus on Japanese statements and views of African Americans, to convince African American stu-

dents that Asia, let alone Japan, is a hospitable place to spend a study abroad experience. Further, most parents would be reluctant to support an Asian academic experience given these reports.

The focus of this discussion has been primarily on African American students. However, the numbers and percentages of students from other minority groups seem to be equally small. The numbers of Hispanic or Asian students participating in study abroad programs may increase slightly in institutions that have larger overall enrollments of students from these minority groups. The participation of Native American students in study abroad and other international education programs has been given little to no focus even among staff and faculty concerned with improving minority representation. This group of students is truly the forgotten ethnic constituency.

In an effort to ground these observations, a mini-survey was conducted among minority students at Northeastern University to determine the extent to which these students might cite the barriers discussed above as impeding their pursuit of an international experience in their academic career. Northeastern is the largest private university in the United States. Of its approximately 16,000 full-time undergraduate students, roughly seven percent are minority. Over 150 minority students responded to our survey representing almost twenty percent of minority students on campus during that academic quarter.[5] The findings of this survey are in line with our observations and those of CIEE.

Over 23 percent cited financial constraints as key barriers to their participation in international educational programs. Surprisingly, 13 percent of those responding indicated language as the next major barrier to their participation in study abroad programs. Only a fraction of a percent cited family, social, or university constraints. Perhaps the most striking result of the survey was that over 55 percent of those responding indicated that they had no knowledge of any international education programs offered by the university.[6]

It is unclear how representative this sampling of minority student responses is for the broader national minority student population. Clearly this mini-survey was small, yet it does provide a context within which to further explore the observations made by CIEE and others concerned with underrepresentation in international education.

Table I

University	Undergraduate Population	Students Abroad[7]	% of Total	Minority Percentage[8]
Amherst College	1,596	132	8%	no record
Beaver College	1,215	1,165	96%	no record
Boston University	13,935	810	6%	no record
Harvard University	6,616	80*	1%	no record
Indiana University of Pennsylvania	11,566	300*	3%	no record
Miami University	14,314	603*	4%	(1 or 2/yr) *
Michigan State University	34,634	1,137	3%	no record
Northeastern University	14,127	25	0.2%	no record
Texas A&M University	33,204	450	1%	no record
University of Arizona	27,522	560	2%	no record
University of California, Santa Barbara	15,975	1,243	6%	2%
University of Illinois at Urbana-Champaign	25,489	600	2%	no record
University of Kansas	19,228 *	73	4%	no record
University of Massachusetts at Amherst	18,037	424	2%	no record
University of Pennsylvania	9,774	374	4%	not avail.

*Estimated figure.

In addition to our student survey, we also conducted a limited survey at academic institutions in Massachusetts and nationwide which have the largest number of American students participating in study abroad programs to determine their knowledge and awareness of the number of minority students participating in these programs (see Table 1).

We found that only three of the institutions surveyed were even aware of the number of minority students involved in their programs. The majority of institutions indicated that they did not track or had no way of tracking the participation of minority students, or that the numbers were so small that they did not warrant tracking. The institutions which did track minority student participation in study abroad programs all indicated that minority students made up only a fraction of one percent of their students participation in international education programs. Though preliminary and unscientific, these mini-surveys at Northeastern and other institutions point to some interesting issues regarding the priorities that have been placed on ameliorating underrepresentation in study abroad to date. These mini-surveys also indicate some interesting issues regarding areas where strategies for increasing underrepresentation might be successful. We will focus on some general strategies below.

It is important to place this discussion of underrepresentation of minority groups in international education in perspective vis á vis the overall numbers. Generally, there is every indication that of the over 62,000 American students participating in study abroad programs for credit as reported by IIE,[9] only a minuscule fraction are minority students. Yet, it should be noted that the IIE figure of 62,000 represents only a fraction of the total population of matriculating undergraduate students nationwide. Nonetheless, the nationwide figures for minority student participation in international education programs are dismal. Unless we implement some rigorous steps which emanate from the stated commitment of academic institutions and international education organizations, underrepresentation of minority students, faculty, and administrative staff will continue to be the norm.

Strategies for Increasing the Minority Presence in International Education

CIEE has identified four major categories for strategies to increase the numbers of students from underrepresented groups in international education.[10] These are: conducting special outreach campaigns, making study abroad more accessible, making adjustments in study abroad programs to make minority students feel more at home, and focusing on strategies at the national level. In each category are outlined several specific steps which can improve access. Some of these steps include suggestions that: promotional brochures and materials have pictures of members of underrepresented groups, international education professionals work with special interest groups for outreach to minority students on campus; program costs be creatively lowered, grade point average and other admission requirements for international education programs be relaxed, minority faculty be involved in the recruitment effort, and items of special concern to minority students be incorporated within orientation programs.

The recommended steps provide a useful beginning for the process of improving minority access to international education. But these recommendations do not begin to address the problems of attitude, stereotyping, inadequate cross-cultural communication, and lack of respect for cultural diversity that permeates most of our American campuses and our domestic international organizations. It is interesting to note that *The Report of The National Task Force on Undergraduate Education Abroad,* published in 1990, allocates only a brief discussion to the topic of increasing (ethnic) diversity in study abroad. This topic receives the least attention of the five topic area recommendations identified.[11] And the recommendations for increasing diversity are vague at best: "It is clearly in the national interest to have internationally skilled students from the widest possible range of background." Recruiting the underrepresented minorities—especially blacks and Hispanics—to study abroad calls for special measures, not the least of which may be special funding.[12]

This author is struck by an observation from a professional involved in international education at the national level: "Study abroad will continue to be confined to a white, middle class, female audience for a variety of cultural, historical, and other reasons."[13] This pessimistic view may define our reality unless definitive

steps are taken to reverse this tradition in study abroad and in international education in general.

The context within which international education occurs in America must be changed. It is difficult to envision improved minority access to international education when both international and minority students continue to be ignored on American campuses; when international students of dark complexion are advised to stay away from certain neighborhoods in certain cities because they might be mistaken for blacks; when international education administrators and faculty suggest that it is "too expensive" or "not attractive" to provide study abroad opportunities in Africa or, interestingly enough, the Caribbean; or when minority student participation in international education programs is "too small to track."

Perhaps the first step in an effective strategy to improve minority access to international education is to ascertain more accurate statistics nationwide regarding the degree of underrepresentation. The starkness of the actual numbers might provide incentive for academic institutions to address this underrepresentation in international education more urgently. The second step is more difficult to perform and harder to understand. There must be an acceptance of the interrelatedness of cultural diversity and internationalization or, more specifically, an acceptance of the need for cultural diversity in international education. This may sound trite, but underrepresentation in international education will be decreased as cultural representation in international education is increased.

If we do our job, students in every country will have the skills, perspective, and understanding necessary to be global citizens. If we do not, we increase the tendency toward parochialism, protectionism, racism, aggressive competition, and, in the end, continued international conflict and strife.

Notes

1. *International Competence: A Key to America's Future,* a plan of action prepared by the Coalition for the Advancement of Foreign Languages and International Studies (CAFLIS), December 1989.

2. Response to *A National Mandate for Education Abroad: Getting On With the Task,* by John Heise of the University of Michigan. Published in *Transitions Abroad,* September/October 1990.

3. Response to *A National Mandate for Education Abroad: Getting On With the Task,* by William Gertz of the American Institute for Foreign Study. Published in *Transitions Abroad,* September/October 1990.

4. *Information and Ideas on Underrepresented Groups in Overseas Programs,* compiled by CIEE's Committee on Underrepresented Groups in Overseas Programs, fall 1989; revised spring 1990.

5. Northeastern University operates a cooperative education program on a quarter system. Normally, during any given academic quarter, approximately two thirds of the enrolled students are on campus attending courses while one third are off campus in a co-op employment experience.

6. It should be noted that, in general, 75 percent of Northeastern students responding to our survey were unaware of international education offerings on campus. As a university, we have begun to identify specific strategies to improve student outreach for our international education programs.

7. 1989–90 figures. It is assumed that these figures represent the total number of students participating for an academic year.

8. While most indicated "no record," they usually claimed knowledge of only one or two minority students as having participated in study abroad/international education.

9. *Open Doors 1988–89,* Institute for International Education, New York, 1989, pp 81–82.

10. *Information and Ideas on Underrepresented Groups in Overseas Programs,* compiled by CIEE's Committee on Underrepresented Groups in Overseas Programs, fall 1989; revised spring 1990.

11. The report identifies five task areas with action recommendations for each. The areas are: expand education abroad, increase diversity, develop program approaches, attack major inhibitors, and address financial options.

12. *A National Mandate for Education Abroad: Getting On With the Task,* Report of the National Task Force on Undergraduate Education Abroad, May 1990.

13. Ibid.

International Comparative Approaches to the Problems of Underrepresented Groups

Gus John

I wish to bring to this discussion my experience as a student in the Caribbean and in Britain, as a teacher and lecturer who for many years endeavored to influence the content and delivery of curriculum and institutional approaches to "foreign," or "overseas" students, and as the chairman of a black parents movement campaigning for black education rights.

In this brief presentation, I will attempt to do three things:

1. To examine briefly the issue of underrepresentation
2. To focus on the organization of programs and their orientation
3. To indicate what the role of underrepresented groups might be in relation to international education

It might be something of an understatement to suggest that the educational environment, internationally, is extremely volatile right now, and in some countries it has been so for the last decade. It is significant, for example, if local polls are to be believed, that in a large number of states in yesterday's elections education ranked higher in voters' concerns than did the Persian Gulf crisis or the U.S. budget deficit.

The volatility of the international economic situation, and debates about the relationship between education and the national economy, as well as recent events in world politics, have a direct bearing on the issue of international education and the participation of underrepresented groups.

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In the first place there is the issue of how certain nations in the developing world and their history and politics are represented not just in and through the media, but also in the popular consciousness of the nation-states of the West. Their economies and social and political systems are invariably projected as inferior or deficient no less than are their literary and cultural traditions and their religious practices.

I consider it to be one of life's supreme ironies that a nation such as the United States of America which has appropriated to itself the task of policing the world, is so intensely parochial and provincial that its people do not, on the whole, establish a relationship between its internal policy and its global strategy. At the most basic level, the majority of the people on whose behalf that policing function is supposedly taking place, have not an earthly clue about where the countries are that are being thus policed, let alone about the ordinary citizens of those places, their economy, their hopes, and their aspirations.

With the prospect of a war in the Persian Gulf, attention is focused in a serious way for the first time since the Vietnam War on the issue of blacks in the United States armed forces, why they are represented in such large numbers, and why that section of the American population time and again takes a high casualty toll in these external conflicts. People of the African diaspora in the United States suffer a variety of forms of human rights violations, an implosion of violence within their communities, and levels of poverty and degradation that amount to a total brutalization of the human spirit. Underrepresentation, underachievement, and barriers to access serve as powerful incentives to join the armed forces. It has become the most open manifestation of the so-called open society. It unites, under the wings of the eagle, a body of people who are often called upon to go in and "kick the butt" of folk who are often struggling to put an end to the very marginalization and dehumanization from which they themselves escaped.

As a Grenadian, being in South Carolina has a particular poignancy for me both because of its history in the making of the African diaspora, and because I am still trying to get my head around the spectacle of black Americans dropping from the sky via the 82nd Airborne Battalion to kill indiscriminately my loved ones under the the guise of coming to rescue and protect. It was

from these very shores that they left for the invasion of Grenada in 1983.

In the second place, there is the issue of the growing population of students in Europe and North America who are refugees or asylum seekers, and who are having to adjust to educational systems which demonstrate very little if any understanding of their political realities and their support needs, and which see them as beholden consumers of curriculum rather than potential contributors to curriculum.

The Council on International Educational Exchange is clearly committed to addressing the issue of underrepresentation in respect both of regions that are poorly represented and of disciplines that do not participate on an international scale.

Underrepresentation

I wish to examine the issue of underrepresentation much more directly in the context of Britain and continental Europe, and to do so from three interlocking perspectives: (1) the underrepresentation of certain groups within the country itself in its higher education programs, and of certain curricula in schools, colleges, and universities; (2) the marginalization of the black presence and of the struggles waged by black people in an attempt to correct that underrepresentation and to interpret the British educational system to itself; (3) the underrepresentation of black groups in educational exchange programs both as participants going abroad, and as groups whose marginalization is further reinforced by not having what they do taken into account in educational programs arranged by host countries for participating visitors.

In Britain it is still the case that the overwhelming majority of black students in higher education institutions are from overseas. There is a direct correlation between that phenomenon and the low number of British students staying on into further and higher education beyond the age of 16, as well as the abiding problem of massive underachievement of British-born black students, especially those of African, Afro-Caribbean, and Bangladeshi parentage.

The consequences of that for the levels of motivation of black children entering and progressing through the schooling system, for the lack of participation of the underachieving groups in the

local and national economy, or participation at predictably low levels, are matters that urgently need a higher profile on the local and international education agenda. So, too, is the overrepresentation of those groups in the alternative economy of drugs and prostitution, and in the custodial institutions of the state.

There are in Britain, and across continental Europe, communities of underrepresented groups serving commercial and industrial centers in much the same way that the South African townships serve Johannesburg and Pretoria. The suggestion that we in the U.K. should all be issued with identity cards in the new Europe, such as "aliens" now carry in France, completes the South African analogy in a manner which black people, at least, consider politically suicidal.

In Britain, as elsewhere, education is and needs to remain high on the agenda of those marginalized and displaced groups. So much so that our communities, African and Asian, develop our own community-based institutions, supplementary schools operating on weekdays and weekends, Saturday schools, summer schools, and full-time education projects.

In response to the underrepresentation at the level of curriculum, we have developed bookstores and publishing houses, creative writing workshops, and opportunities for those of us who have been through the formal education system, including higher education, and come out the other end without forgetting where we started—and without forgetting those who have not yet arrived at the starting post—to give and to share, and to build our communities. We encourage schools and higher education institutions to acquire books and other learning resources from our bookstores and our education projects and use them in the curriculum. Above all we seek to influence the way curriculum is constructed and its content organized.

Fundamental to the question of race and education, or even of multicultural education, is the issue of epistemology. Hegemonic approaches to the construction of knowledge and the development of ideas, and to the legitimation of those ideas have been at the very core of the debate on race in education, and on Eurocentric approaches to knowledge and to learning. Who legitimizes, who includes as acceptable and authentic, and who excludes as peripheral, primitive, or worthless? The epistemological question is for me much more paramount an issue in international educa-

tion than the readily acceptable and much less problematic goal of promoting international understanding.

A related issue is that of mainstream education versus the rest, and the interests that are served by the organization of mainstream education by the various nation-states across the world. In each nation-state, the mainstream represents the views, the values, the predispositions, and the cultural supremacist assumptions of the minority dominant class. The majority, i.e., the workers and laborers, peasants, and the millions of functionally illiterate people are seen as having the role of consumers of the mainstream product, with only a marginal contribution to be made from inside their own experiences.

In the context of the United States, stalwarts like W.E.B DuBois, Booker T. Washington, Frederick Douglass, Fannie Lou Hamer, Harriet Tubman, and more recently people such as Richard Wright, Ralph Ellison, and numerous others have sought to deal with the epistemological question and the issue of hegemony. Against that historical backdrop and the growth of the black studies movement in the United States and in Britain, campaigns have developed around the notion of a curriculum of inclusion.

In Britain, despite the considerable shifts in focus that have come about in the last two decades as a result of projects around multicultural and antiracist education, there is nevertheless a massive detachment from and ignorance of the history of the postwar black presence in Britain on the part of young black people themselves. Our political advances, our political defeats, our influence on the whole political economy of race in Britain, and our impact on the very character of the society are matters about which young black people going through the British education system (let alone white ones) are predominantly ignorant.

This is remarkable not because it is a matter of *choice* in curriculum terms, but because the displacement of that awareness effectively handicaps the very people who need to continue struggling to assert their fundamental rights and civic entitlements in the face of structural and forms of racism within the society.

If education and schooling is preparing them for citizenship and for life, if education and training is preparing them for a place in the economic reconstruction of Britain, then surely they have as much if not more to gain from an understanding of their

continuity with that history and with those struggles than from much of what passes for curriculum in their everyday schooling experience.

This brings me to the second of my three aspects of underrepresentation: the marginalization of the black presence and of the struggles waged by black people in British society in the last five decades. The Education Reform Act of 1988, by far the most comprehensive review of British education since the 1944 Education Act, failed completely to address the issue of race. It was not just an omission. It was a deliberate dismissal of some 25 years of organized activity by black communities and progressive white teachers, local councils, academics, et cetera, on the issue of race in education and schooling. That self-organization, linked to disturbing inner city revolts and the panic those insurrections engendered, has given rise to a number of policies and programs in education that are geared much more to social control and managing the crisis in the inner cities than to ensuring access, progression and desirable outcomes to all those underrepresented black people with the same entitlement to education as anyone else.

How was it possible for Secretary of State for Education Kenneth Baker and his eminent body of advisers to hijack and render null and void that mature movement in education around the issue of racial equality and social justice, without local education authorities, the National Curriculum Council, and a range of other quasi-governmental organizations insisting on keeping the issue on their political and policy agenda? Could it be because the quest for racial equality and social justice in the context of education, its administration, and service delivery was and is seen as a somewhat peripheral and diversionary pastime of those sufficiently misled or subversive to pursue it—in other words, a suspect and marginalized concern about primarily marginalised if not suspect people?

For me, educational opportunities in the 1990s means educational opportunities in Britain as well as in Europe in the 1990s. This raises the issue of identity not in the xenophobic way that Nicholas Ridley, Margaret Thatcher, and the self-proclaimed procurators of "our national sovereignty" have posed it, but in the specter that Norman Tebbit conjures up by asking us to apply the cricket test. In other words, who are "we the British"? What is the concept of Britishness that resides in the popular consciousness,

and in the minds of education policy makers and practitioners? When will the concept of "Britishness equals whiteness," equals Christianity, equals born in South Africa, Australia, New Zealand, and Zimbabwe of expatriate white British grandparents and great grandparents—when will that concept cease to determine people's entitlement to civic, educational, and political opportunities in the society?

Providing educational opportunities in the 1990s, therefore, needs to be approached in the context of the underrepresentation of black groups in higher education within the European states, and of certain curricula in schools, colleges, and universities. Similarly, it needs to address the way such groups are further marginalized by not having what they do and the history they make taken into account in educational agendas drawn up by the various nation-states.

This brings me to the question of the organization of programs and their orientation. If there is one area in which there is reinforcement of the dominant views of the world from the point of view of that minority I described earlier, it is in the organization and orientation of programs of international education. I want to share with you a couple of examples.

In Britain in the 1960s and '70s there was a widely held view that in order to understand the problems black minorities posed to the society, one needed to go to the countries of origin of those minorities. The British Home Office via the Community Relations Commission and, since 1976, the Commission for Racial Equality, provided bursaries for people to do just that. As a result, staff from police training colleges, Chief Officers of Police themselves, Senior Social Workers, local government administrators—all white—donned their safari suits and picked up their bursaries to go and study the natives in their natural habitat.

The majority of Caribbean people in Britain knew no island or country but their own before emigrating to Britain, and they had certainly never been to the Indian sub-continent. The majority of African people and people from the sub-continent had never been to the Caribbean. Yet it was virtually impossible for Caribbean people or Asian and African people to get their hands on those bursaries, for one simple reason: blacks were testing the tolerance levels of whites in the society, and bucking the apparatuses of the state. In order to effect better control, one needed to understand what made them tick at home, and how the various state ap-

paratuses back home dealt with them. It was not about understanding cultures any more than it was about enabling those cultures to better influence and impact upon white British cultural and institutional life. It took years of hard work for those communities and activists such as myself to get the focus shifted from the "blaming the victim" preoccupation that William Ryan wrote about, to the more logical interrogation of the effects of structural oppression on the axis of class *and* race on the minority peoples whose conduct the state sought to explain by studying the cultures from which they came.

My second example relates to the issue of international educational exchange among higher education students, secondary school students, and youth groups in community education provision. As far as the higher education students are concerned the issue is somewhat more complex and I shall deal with it if there is time at the end. With regard to the youth groups and school students, I wish to make two main points.

Firstly, I wish to address the notion of one Caribbean. People of my persuasion are constantly seeking to stress the unity of the West Indies, even though language, water, and political systems divide us. The English-speaking, French-speaking, Dutch-speaking, and Spanish-speaking West Indies, from Grenada to Guyana, St. Lucia to Martinique, Jamaica to Cuba, and Guadeloupe to Suriname, are to us one Caribbean with a common heritage and common experiences of colonialism and imperialism. As we Caribbean people seek to locate ourselves in that historical sweep and engage in educational pursuits within those territories, we find little enthusiasm for the exchange programs we submit for funding.

Even if we were to give those holding the purse strings the benefit of the doubt and argue that France, Spain, Holland, and other European countries are geographically much closer to us, and, in any event, with 1992 looming we now have even more reason to look to continental Europe rather than to the West Indies, we still run into major problems. The cost to the student of international educational exchange often means that poor families cannot facilitate their children to sign up for such exchanges. Unless, therefore, the educational institution finds the means to enable poorer students to travel abroad, underrepresentation of certain groups takes place at this level also.

Institutions from which students come are not usually able to influence the study programs or pastoral arrangements in the host country. Invariably, the institutions to which students travel abroad, especially in Europe, could have as many underrepresented groups in the local community as there are at the students' home institutions. Support mechanisms or opportunities for cultural familiarization with the local underrepresented groups and their educational or social concerns could often be lacking. The student could therefore have an experience as an exchange student within the social confines of the institution without gaining any real sense of the level of marginalization or of strength of the local underrepresented groups.

In the European context, there are the added issues of xenophobia, racism, and fascism, and the extent to which the treatment that is meted out similarly to black or minority ethnic communities is actually or potentially meted out to the student. There exists in Europe a culture of racism which underpins the violation of black people's fundamental human rights. Combating that culture and interrogating the extent to which their own institutional practices both feed off it and contribute to it is seldom on the agenda of those educational institutions participating in international educational exchange.

Finally, to my third main point: How can underrepresented groups work more closely with educators and institutions to bring about desired outcomes as far as international education is concerned? Underrepresented groups both within educational institutions and within communities need to address relentlessly the issues of barriers to access, the adequacy or otherwise of student support services, and underrepresentation at the level of curriculum. The combined strength of underrepresented groups inside and outside the institutions must ensure that international education means more than just pursuing the same education programs in a different geographical educational environment. Students from underrepresented groups need to ensure that those arranging international exchanges from within their institutions ask the host institutions to take account of the issues raised above, and to give a clear indication of

a) where it stands on those issues and what institutional practices it has developed in relation to them

b) how the students will be facilitated in using their experiences and dealing with those issues from the viewpoint of a member of an underrepresented group

In summary, I am arguing that we need to have an internal focus on the issue of underrepresentation in relation to who has access to education and at what levels, the extent to which the curriculum, pastoral arrangements and student support services take account of underrepresented groups, and, more generally, the historical contribution of underrepresented peoples and nations to the development of knowledge across all disciplines. I am arguing for a genuine curriculum of inclusion which by its very existence poses a challenge to cultural supremacist values whether or not they originate in racism, ethnocentrism, or Eurocentrism, and has within it and its pedagogy the potential for a dynamic education for liberation.

The River Falls Experience: Custom-Designing Study Abroad

Robert B. Bailey III

This year of 1991 is an anniversary of two very important and very influential events in my life, events that have shaped my thinking, my career, my life. In 1951, 40 years ago, I took my first overseas trip. In 1961, 30 years ago, I led a group of students abroad for the first time. While I have had two simultaneous careers, one as professor and chair of the department of sociology, and one as director of study abroad, this seems an appropriate time, an appropriate year, to reflect on the study abroad involvement.

Talladega College was perhaps the only place in 1950 where blacks and whites in Alabama could freely associate without breaking the state's segregation laws. Because of a charter dating from the Reconstruction, which was never abrogated and granted free association to whites and blacks, Talladega was an oasis of racial integration in 1950 when the rest of Alabama was strictly segregated: back of the bus, but front of the train for blacks; segregated schools, colleges, churches, movies, and libraries; segregated bus and train stations; and no public toilets for blacks.

In 1950, Talladega College had only one white student, the son of the college president, but it did have a number of white faculty. One of these northern whites, Don Rasmussen, was my sociology professor and friend. On an autumn afternoon in 1950 he stopped me on campus and suggested that I apply for a Fulbright scholar-

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ship. I had not heard of this scholarship and was certain that the U.S. State Department of 1950–51 would not send me, a southern black, to study overseas. I explained to Professor Rasmussen that I did not think I had any chance of receiving this grand-sounding scholarship, but he insisted that I apply. I did apply, and I did receive a Fulbright scholarship to study in England in 1951–52.

Thus, it was 40 years ago that I had my first overseas exposure, an experience which was to greatly affect my life. I studied in England for a year as a Fulbright scholar and followed that with three years of study at the Universities of Munich and Frankfurt, Germany, and then completed a Ph.D. at the University of Utrecht, the Netherlands.

It was not until 1957 that I returned to the U.S. to take employment as instructor of sociology at the institution where almost 35 years later I am still employed, the University of Wisconsin—River Falls, but known in 1957 as Wisconsin State College.

In River Falls, a western Wisconsin rural town near the Minnesota border, I found a campus where few faculty or students traveled beyond Wisconsin and Minnesota. In fact, in 1957 a trip to Minneapolis-St. Paul, some 40 miles away, was a rare occasion for most. Certainly no study abroad program existed, nor was there any thought of developing one.

Having studied, traveled, and lived in Europe six years previous to coming to Wisconsin, I knew that I wanted to be involved in directing study and travel abroad programs. However, the insular, untraveled, unsophisticated campus at River Falls did not seem a likely place to develop this ambition. Therefore in 1961, I applied to the Experiment in International Living to be the summer leader of a German-speaking student group to Lengerich, Germany.

I met this Experiment group at a New York City hotel the night before we were to sail on a Council on Student Travel (the former name of CIEE) ship to Europe. While the men's names were the same as those I was accustomed to while growing up in Virginia, some of the women students—Meg, Peg, Wendy, Buffy—had names that I had not previously encountered. Only later was I to realize that these women and their names represented an American social-economic class with which I had not had previous contact. Meg, Peg, Wendy, and Buffy represented the typical profile of American study abroad students in 1961. They were

upper or upper-middle class white women from professional families who had previously traveled abroad, and they had studied at least two years of a second language. They had attended institutions such as Mt. Holyoke, Bennington, and Stanford.

This was the pre-civil rights, pre-J.F. Kennedy, pre-Martin Luther King era. And here was a young poor black from Virginia taking rich white kids to Europe. It seems even more amazing to me now than it did at that time. On reflection, what a cross-cultural experience we were having in orientation meetings aboard ship before arriving in Europe! Yet, I felt these students did not really need me. I had in no way played a role in their deciding to go overseas. Without me, they or their families would have found a program for overseas travel and study.

I returned from the 1961 summer in Germany feeling that the students in River Falls did need me. I could be a major force in creating an opportunity for study abroad where no programs existed.

The profile of students at Wisconsin State College was quite different from those students I had led to Europe in 1961. The Wisconsin students were typically lower-middle class, from farm or non-professional families who had not traveled outside of the Midwest and who had not studied a second language. However, they were also wholesome, unspoiled, diligent, possessed of great intellectual curiosity, and very excited at the prospect of going abroad.

Perhaps the most prized model of study abroad in the early 1960s was the junior year in Paris program where the students stayed at private residences such as Reid Hall. Well, there was almost no one at River Falls who could qualify for the Reid Hall-type experience. If they had the money for a junior year in Paris—and very, very few did—they did not have the knowledge of French. I explained my dilemma to two of the wise men of study abroad, directors of programs at two very large flagship universities. I begged their advice. How could I start a study abroad program at an institution where almost no one would meet the traditional basic criteria? Advise me please, great and wise leaders. In a rather patronizing, condescending manner, these two "greats" gave me the same advice. They both said, "There are enough study abroad programs already." The implication of their remarks was clear. Study abroad was for the elite, for flagship

state universities or high-tuition, prestigious liberal arts colleges but not for the run-of-the-mill state college or the low-tuition private college. I could not, I would not accept their judgement, their put-down. They only made me more determined to develop opportunities for average income state college students. Obviously I had to create a different model of study abroad for my Wisconsin students, and I was determined to take on all obstacles.

One major obstacle was the length and associated cost of a year abroad. Clearly what was needed was a model that incorporated a shorter time frame. Wisconsin State College was on the quarter system, at that time, so the decision was to have the Quarter Abroad Program, which remained the name of the program until last year when we changed to semesters. Although even the quarter tended to be expensive for many of our students, they could, in fact, afford a quarter abroad, but not a year.

Thus, in developing new models of study abroad, one must be creative and flexible in terms of the length of the overseas experience. A program, after all, can be two weeks, six weeks, a quarter or a semester, as well as a year. One must fit programs to the clientele, the students, with the goal of increasing, not limiting, participation. Two weeks of directed, intensive study and travel can be a meaningful, informative experience. If two weeks is all that some students can afford in time or money, then they should be provided with this opportunity.

Even with a quarter rather than a year abroad, the cost of the program was still an obstacle. And today, some 30 years later, if you ask most underrepresented groups in study abroad why they have not participated in a program, they will cite the expense. The real problem, however, is often lack of knowledge of what financial assistance is available through scholarships, grants, and loans.

Eighty percent of the students that I take abroad receive a Stafford student loan, a loan for which some students qualify only because the study abroad budget is higher than their costs would be if they stayed on campus. Thus, when I visit a campus to discuss study abroad or to evaluate existing programs for CIEE, I ask to speak with the financial aid officer early in the visit. This request often comes as a surprise, but cooperation with the financial aid office is essential to a smoothly functioning program. On visiting a campus I want to know whether the financial aid officer knows that Stafford loans and other financial aid loans and

grants can be used for study abroad. I remember being overjoyed on one campus visit at finding a financial aid officer at a state institution who knew all about Stafford loans and other grants being available for study abroad. The only problem was that this officer had not communicated any of his very accurate knowledge to a single student or to a single faculty member. As regulations on financial aid are often changing, one has to be in constant touch with financial aid offices. Some universities also give tuition waivers to study abroad students. This possibility should also be explored.

A third obstacle I encountered in custom-designing a study abroad program in the early '60s was the entrenched belief, which I also shared at the time, that study abroad students should have at least two years of the language of the host country. Very few students from rural Wisconsin, however, at that time took a second language. In fact, when I first advertised a study abroad program with a second language requirement, I received only four applications. Realizing the need for this clientele to find a way around this traditional requirement, I devised a program not requiring a second language. Suddenly there were 30 applicants. Although I strongly believe in the importance of learning other languages, and speak five, I also strongly believe that one must create study abroad possibilities for students without a second language.

My experience has demonstrated that students without a second language who go overseas and meet people who speak three or four languages feel ignorant, or even stupid, because they have only one language. They then return to the States determined to learn at least one other language, and in many cases do so.

For example, one study abroad participant from River Falls who did not speak a second language, Mary Beth Rhiel, pursued an independent research topic in England under my supervision and was amazed in her free travel period to Germany, Switzerland, and Scandinavia to find eight year olds speaking three languages fluently. Not to be outdone by eight year olds, after her study in England was completed she enrolled at a Goethe Institute in Germany and began the study of German. Today she holds a Ph.D. in German and is a language professor at the University of New Hampshire.

Another participant, John Chudy, also had no second language when he pursued an independent research topic on Quarter Abroad in the Netherlands. His homestay in The Hague with a social activist family inspired him to go with the Peace Corps to Peru, where he learned Spanish. After the Peace Corps he enrolled in the School for International Training in Brattleboro, Vermont. His internship was in Haiti where he learned some French and some Creole. Subsequently he worked with international organizations in Bolivia, Bangladesh, India, and the Dominican Republic. Today he speaks four languages. The point is that if a student can find a program without a language requirement, the overseas contact will often trigger an interest and desire to learn another language.

For my program of independent research I use countries like the Netherlands and Denmark, as well as the U.K. and Ireland, of course, for students without a second language. English is widely spoken in the Netherlands and Denmark and enough books and resources are written in English for students to pursue undergraduate research.

Having a second language or the language of the host country is a worthy goal. However, given the number of students without a second language, we must custom-design opportunities for them. And, like Mary Beth Rhiel and John Chudy, many of them will be motivated by their initial overseas study experience to learn a language while overseas or upon their return to the U.S.

Of course, a study abroad program is likely to reflect the biases of its designer. In custom designing the program for River Falls, I included two of my strongest biases.

Impressed by and thoroughly convinced of the importance of the orientation methods that I learned from Jack Wallace of the Experiment in International Living, I favor long rather than short orientation periods. The success of study abroad is greatly influenced by the length and depth of orientation. Especially important is sensitivity training in adjusting to other cultures. This type of orientation, this increasing of sensitivity to other cultures, is just as important for cultures which are similar to our own as it is for those that are very different. In fact when traveling to a similar country one may not see important differences because they are more subtle.

At River Falls, we spend one semester of orientation on campus preceding the semester abroad. That is, we meet once a week for

two hours of orientation for the entire semester. In these weekly sessions the students develop an undergraduate research topic with their major professor which they will pursue once overseas. Contacts are made with professionals and academics abroad in the preselected country of study. A large portion of orientation is devoted to cross-cultural sensitivity training. Students are also encouraged to plan and structure a one month period of free, meaningful travel. They are expected to travel independently or in small, rather than large, groups.

A second personal bias which is built into the Semester Abroad Program is my opposition to American enclaves abroad in which the American students live together. Just as I would oppose 30 German or 30 Kenyan students coming to the U.S. and living together in a dormitory, I oppose Americans who do this. Students tend to interact only with other Americans; they forget that they are the foreigners. In extreme cases, large American groups may even attempt to impose their customs, dress, and holidays on the host country.

Thus, in my custom-designed program, now almost 30 years old and with a total of more than 700 total participants, an important feature has been the independent study project, which allows the student in any academic major to preselect any one European or African country for independent research. After the students spend the first week abroad as a group in a Paris hotel, they travel to separate destinations for a homestay in the preselected country. We try as much as possible to find a homestay in which someone in the household is knowledgeable in the field of study of the student. We have placed a pre-veterinary student with a veterinarian and his family in Kenya; an agricultural major writing on the goat cheese industry in France with a family that processed goat cheese; a glassblower studying at the Royal College of Art in London with an industrial glassblower and his wife. The leader of the group travels to visit each student and each homestay family.

The Semester Abroad Program Design

This program, the oldest continuing opportunity for international study initiated on the River Falls campus, was begun in 1963. It is designed to combine the most significant aspects of foreign travel and research into meaningful educational experience. The

program is organized in the belief that this experience is more likely to be successful when careful preparation and study precede travel. The student also is afforded the plausibility of gaining information and knowledge concerning a particular academic interest through visits and contacts with primary sources.

The program offers 12 to 15 semester hours of university credit and has the following main features:

1. Foreign Study Seminar
   A. Twelve meetings of two hours each preceding the semester abroad
   B. Development of research proposal with an academic advisor
   C. Evaluation sessions upon return
2. Semester Abroad
   A. A week's stay in Paris
   B. Family stay
   C. Eight week research period with major research being pursued in one European country
   D. Midterm meeting in Munich
   E. Writing laboratory in Paris
   F. Four weeks of free, meaningful travel
   G. The written research project

Six hours of credit may be taken in a subject area and six hours in elective credit. Students in the past have undertaken research projects in various subject areas including art, agriculture, biology, business, chemistry, economics, education, geography, history, literature, modern languages, political science, psychology, speech, and sociology. Students need to make application to the director of the Semester Abroad Program at the beginning of the spring semester and present a plan of study that will be acceptable to an academic advisor and the department granting the credit. The program is also open to students from area colleges and universities who can attend the evening foreign study seminar during the spring semester.

Following is a list of 1990 Semester Abroad participants and the research topics they pursued, organized by country of study:

Belgium:	Chistopher Conard, *Methods of Employee Motivation Used in Companies Operating in Brussels*
Denmark:	Kelly Rupnow, *Structure of the Danish Veterinary Medical Practice*
France:	Jayce Johnson, *New Challenges and Opportunities: The Anticipated Effects of the Changing EC on American Firms Operating in France*
	Jill Navis, *French Preschool Education*
	Elizabeth Schumacher, *A History of the Paris Conservatory of Music*
Germany:	Kathrine Hauschildt, *The Hauschildt Genealogy*
	Jay Hawkinson, *Contemporary German Photography*
Great Britain:	Heidi Freier, *The British Popular Music Recording Industry*
	Brian Hansel, *A Comparison and Contrast of Graphic Design Methods in Great Britain and America*
	Wendy Leo, *Maintaining an English Cathedral*
	Carin Nelson, *A Formal Study and Investigation of the Techniques and Processes of Portrait Painting*
	Laura Zerby, *Current Styles and Media of English Children's Literature*
Ireland:	Molly McMullen, *Correctional Facilities and Programs for Juvenile Delinquents in both Northern Ireland and the Republic of Ireland*
	Tara Tande, *Investigative Work on Terrorism and How it Affects the Population*
Italy:	Jane Kasper, *Commedia dell' arte: The Italian Theatre*

Kenya:	Calvin Kalmon, *The Study of Veterinarian Treatment of Farm and Wild Animals in Kenya*
The Netherlands:	Molly Emmings, *Audiologic Evaluation, Education, and Rehabilitation of Adults and Children with Hearing Impairment in the Netherlands*
	Reed Gilkey, *Illustration of Children's Books*
	Lisa White, *Marketing of Heineken Beer: Difference in the Marketing Management Process Between U.S. and Netherlands Markets*
Spain:	Peter Adams, *Spanish Language and Culture*
	Rannie Gayon, *The Islamic Influence on Architecture in Spain*

The point being made is not that one should follow this University of Wisconsin—River Falls model, although it may have attractive features for some underrepresented groups. The point is that one must fashion study, travel, and work abroad programs according to the needs of the clientele of a particular college or university. What works for a traditional, long-established liberal arts college may not work for a recently established inner-city commuter university. Do not be constrained by existing models. Find your own.

Likewise, it is important to realize that one does not have to develop one's own programs. Spelman College, a historically black institution for women in Atlanta, has only one program of its own. Yet this institution sends some 30 women overseas each year by using the programs of other institutions and organizations such as Syracuse University, Beaver College, and CIEE. Look at existing programs from which your students may benefit.

Thus as I reflect on 40 years of overseas experience and 30 years as director of study abroad, I feel my contribution has been that of involving categories of students who are not usually represented in study abroad.

Today the River Falls experience has involved enrolling students who still today in many institutions are underrepresented

in study abroad programs: low income students, men, science and education majors, students accompanied overseas by their children, and older students.

I do regret that I have not enrolled many racial and ethnic minorities in the program. To that goal of increasing minority participation in study abroad I devote the remainder of my career. During the last two years, I have been working with CIEE and with the American Association of State Colleges and Universities to increase minority enrollment. After personal visits to more than twenty Historically Black Colleges and Universities, I find the students extremely eager and interested in becoming involved in study abroad. The reasons that others give as to why minorities do not study abroad are often way off mark. Minorities do not travel abroad because they have not been told that Stafford loans, and other scholarships and grants can be used for study abroad. They are often not aware that there are programs to Africa and the Caribbean.

Ten years ago while I was lamenting the lack of minority participation in study abroad to the president of a struggling black college, the president in exasperation said, "We are dealing with survival issues and you are talking about icing on the cake." Well, I find no college presidents today who think study abroad is "icing on the cake." I related this story recently to Edward Perkins, Director General of the Foreign Service. He responded, "Study abroad is survival."

Study abroad can provide students with a more accurate view of the world, and the role that they can play in that world; it can prepare them for both competition and cooperation in business and international relations; and it can increase their employability in many ways and areas. Thus, this opportunity must not be linked only to the elite, but must be made available to all students.

The Spelman Experience: Encouraging and Supporting Minority Students Abroad

Margery A. Ganz

Traditionally, black students have not participated in study abroad in large numbers. However, that is beginning to change as more and more students are seeing study abroad as an integral portion—for many, the essential portion—of their preparation for future careers. What it takes is being able to make the financial commitment (which, from the point of view of Spelman students, can be as much as double the cost of a year's tuition), a spirit of adventure, and family support.

Before talking about how to encourage minority students to study abroad, I need to give you a little bit of background about Spelman, where I teach. Spelman College, founded in 1881, is the oldest black women's college in the U.S. It currently has 1,750 students from all over the country. Twenty percent come from Georgia, but the state which sends us the next highest number is California. We also get substantial numbers of students from Connecticut, Illinois, Maryland, Massachusetts, Michigan, New Jersey, New York, Ohio, Pennsylvania, Texas, and of course the southern states which border on Georgia. So we have a national constituency. We have an honors program, National Aeronautics and Space Administration Scholars, and participate in the Dana Program for Preparing Minorities for Academic Careers. We also educate a small number of students who need remedial work. More than 80 percent of our students are on financial aid. More than 40 percent of our students go on to graduate and professional programs, mostly in medicine, law, and engineering (although, in

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the last two years, the number of students pursuing Ph.Ds has risen). Therefore, I know that our population is not typical.

Although the only program that we have of our own is a summer program in Mexico, jointly sponsored by Morehouse College, and a special one-to-one exchange with Lancaster University in England, during the 1990–1991 academic year we had 33 students overseas, 16 of them on year-long programs, including two Watson Fellows. This figure represents a 3,000 percent increase in study abroad over the last seven years. Although this year we do not have substantial numbers of science majors abroad, in recent years the group studying overseas has included as many as 20 to 25 percent natural science majors, including pre-med students. This year (1990–91) Spelman has students in the Dominican Republic, England, France, Italy, Japan, Scotland, Spain, and Zimbabwe. Indeed, several years ago Spelman provided the only female and only black student for the Singapore program of the Institute of Asian Studies, and in the 1988–1989 academic year we provided the only black student for Kalamazoo's program in Dakar as well as two students for Hebrew University of Jerusalem's junior year program. Although over the last seven years the majority of our students have selected traditional European destinations like England, France, Spain, and Italy (in fact, this year Spelman has 21 in the U.K.), some have chosen more adventurous locations like Cameroon, Kenya, the Dominican Republic, Costa Rica, Singapore, Japan, and Israel. Many who travel to Western Europe as juniors, having found their feet, then select Third World destinations for graduate projects.

The ever-increasing numbers of black women who are selecting these options for their junior year have been encouraged not only by myself and our administration but particularly by their Spelman sisters who have already had the overseas experience. The students who do go and have good experiences come back bubbling about their time overseas. Each student is required to write a report for me (which goes to our trustees so that they can see the effect of their willingness to let the students take their aid abroad and is available for other students to read for an evaluation of the program), be willing to be interviewed for the *Spelman Spotlight* (the college's newspaper) and show up when their program recruits on campus in order to give the real black perspective on that program. Selected students also come to our

pre-departure orientation session to talk about a variety of issues. Our numbers have climbed steadily. Last fall the Senior Honor Society sponsored an evening devoted to study abroad, in which returning students shared their experiences. Fifty students showed up to hear and discuss what it was like for their Spelman sisters and what it might be like for them. I was invited to be there to answer specific questions, but it was their program and the students really did all the talking. The session lasted for three hours, until we were thrown out by the janitorial staff who wanted to close the building. On the average, 25 to 30 students show up for each study abroad program visit to our campus. By the end of November we will have had nine programs or universities visit our campus to recruit. These days we are also seeing more men from Morehouse College at our meetings.

There are several other things we have done to publicize the option of studying abroad. The most important thing, of course, is to have the administration behind the effort. Here Spelman has been especially fortunate in its last two presidents: Dr. Donald M. Stewart, currently president of the College Board, and now Dr. Johnnetta B. Cole, a cultural anthropologist from Hunter College who ran a City University of New York program in Brazil. Both have been supportive and willing to commit money to the effort. Now when we begin the first week of school, during freshman orientation, we talk both to parents and entering students about the option of studying abroad and tell them to plan early. Freshmen are encouraged to come to these meetings to introduce them to overseas programs. If they start early, they can convince their parents and, most importantly, have two summers to work to raise the funds before their junior year. I am also available during Parents' Weekend to talk with parents and their daughters about study abroad. Last year eight students held a panel discussion for Parents' Weekend to talk about their experiences overseas. Sixty students and their parents showed up to hear these returning seniors discuss what it was like to study in Dakar, the Dominican Republic, England, France, Japan, and Scotland. The panel got bigger when parents of prospective students asked the parents of returning students how they managed and what it was like to have a daughter so far away.

Spelman also has a joint scholarship program with Syracuse University to help defray some of the additional costs of a semester or year abroad for our students on their programs.

Syracuse came to us with the possibility of this program because they did not want to have an all-white program. Both of our schools are delighted about the way it has worked over the past nine years. A few Spelman students have not qualified for aid from Syracuse, but the majority have. Those students who qualify have also received substantial scholarship aid from Beaver College and from the Institute of European & Asian Studies. This year one Spelman student will be in Zimbabwe thanks to the Africa Scholarship of the United Negro College Fund and another is currently in Japan thanks to a scholarship from the Southern Region of the Institute of International Education.

One has to look for places that have scholarship money available. It would be impossible for a great percentage of our students to go abroad without financial help; therefore, the college has made a conscious decision to let our students take all possible portable financial aid—obviously including Stafford Loans, Pell Grants, Supplemental Educational Opportunity Grants (SEOG), National Direct Student Loans (NDSL), outside scholarships and even Spelman academic and honors scholarships. In addition, we guarantee fees so the students won't have to pay in July as that is often impossible. While I have had to keep after several parents, no one has reneged on payment of the overseas program fees. Spelman's current director of financial aid is flexible and supports the study abroad students. Whenever possible we have used SEOG and NDSL funds to replace work-study money which, as everyone knows, can't leave the home institution. Another fund we have used for small awards is the Lettie Pate Scholarship Fund for Southern Christian Women. And, for the last 34 years, a friend of the college has given us money to provide study abroad scholarships each year. One and a half years ago Spelman set up a scholarship fund for study abroad in memory of the late chairman of the History Department, Dr. Yanuck, who was very active on the foreign study committee. Once the creation of the fund was announced, several contributions were received from students who had been abroad in the last few years and who remembered Dr. Yanuck. For the 1990–91 academic year the first Yanuck scholarships were awarded: one to a young woman from Tanzania to study French in Nantes and a second to a needy young woman from Mississippi to study Spanish in the Dominican Republic. There are programs that have special grants for minority students. We have encouraged students to solicit assistance from

their churches and from black service organizations. When approached correctly, most organizations are generous with their funds.

One of our students had such a wonderful experience on the CIEE Dominican Republic program that she gave a talk about it at her local Links Club; that group now gives Spelman a small scholarship to be used to support students who want to study in Third World destinations. Another enterprising student got the local chapter of the Japan-American Society (of which she was a member) to donate money for her to study in Japan. I don't think that I will ever forget when one of my students who desperately wanted to go to Florence wrote a form letter to almost 50 relatives and asked each to donate $50 towards this experience for her. You would be surprised at how much she raised. But once you solve the money problem, which for many black students is the greatest stumbling block, there are still other problems to face.

I run an orientation program for students before they depart to try to prepare them for not only the normal differences inherent in living in another culture, but also what they as black students may face—the looks, the stares, the touching because they are different, the pick-ups for the women, not being able to find people who can take care of their hair, as well as anything else we can come up with which has bothered students over the previous years. We use an article from *The New York Times* ("Encounters of Another Culture;" April 12, 1989) as the starting point of the discussion. Returning students also come to these sessions to describe their own coping techniques. One student in France proudly told of being asked by tourists if she was American, to which she replied in French that she was from Algeria. If nothing else, black students will get stared at a lot and this really does becoming wearisome over time. They really need to know that this is part of the price before they go so it won't be such a shock when it happens. I was with one of my students in Italy four years ago when I heard a little child ask his mother why my student's mother had let her out without washing—how truly dirty she was; he wanted to come over and touch her to see if the dirt would rub off. My student (who was one of 3 blacks in a group of 240) ignored it but later we talked about how often it happened, how she felt and coped. On the whole, she saw it as not too high a price for four and a half months of instruction in the studios of Florentine

artists. Black students have to be able to ignore that type of experience.

When I was on leave in Florence in 1985, six students who were studying in Strasbourg came to visit me (probably as much to shop as anything else). I took them all to dinner at my favorite local trattoria—here I was one white with six students from Strasbourg and two who were studying in Florence. We had a great time. When I went to pay the bill, the owner, who was a friend of many years, asked me why all my students were black. When I told him I worked at a black college he was flabbergasted and couldn't understand why they existed in the U.S. So he brought over another bottle of wine and I translated my students' answers. It turned out to be a terrific experience.

Many of our students tell me of having to explain as well as defend black colleges when they are overseas—to both foreigners and other Americans. Their desire is to correct the commonly held opinions about American blacks. One student wrote me from Japan in the fall of 1988 about a Spelman friend who had spent the night with her and her Japanese family in Tokyo:

> My neighbors got a kick out of us, not one but two blacks. Gretchen and I have been asked if we're related to Carl Lewis, Florence Griffith Joyner or Michael Jackson. It is funny yet very disheartening that the only Blacks the majority of Japanese people know are sports figures or entertainers. Everyone has been amazed when we tell them we are students at Nanzan University or Obirin College. We hope we are giving them good examples of African Americans.

Our students see it as a challenge to show other Americans as well as foreigners that they can do just as well academically as anyone; it is something we try to prepare them for in orientation.

In the fall of 1988 I visited a group of students in Madrid. They told me about how the Spanish men treated them, how they stared and propositioned them, calling to them, "beautiful black woman come away with me." I thought they were probably exaggerating a bit. However, when I walked down one of the main streets with four students, I found they were not exaggerating at all. So knowing about it up front makes it a bit easier to bear. Another of my students in Madrid last year called me about her host family, who had a discussion with her about what the "typical black" looks like—with flat noses and thick lips—but they said

she was okay since she didn't look like that and her Spanish was also better than most of the other Americans who had lived with them in the past. Now in orientation we discuss the increasing racism in Spain where several students in recent years have been turned away from clubs because they were black. We talk about it up front so that students can make an informed decision about whether or not to study there. But racist comments still hurt. Take the following excerpt from a student's report on her experience in Vienna:

> Although I endured a few unpleasant episodes with my Hausfrau, I learned through conversation with other classmates that I had an unusually satisfactory arrangement. One of the two other black students in the program confided to me that her Hausfrau had taken to calling her "die Schwartze" (literally—the Black) when speaking of her to others. Clearly my Hausfrau was "intrigued" by my skin tone, hair texture, etc. but fortunately for me, did not take it to the same extent that my classmate's apparently did.

This type of experience can ruin the whole semester or year for a student whereas other students whose programs may have done a better job of screening host families will have a wonderful family which is truly prepared to have a black student and that can make all the difference. After much work with the Institute of European Studies—which also administers the Institute of Asian Studies—we placed a student with a family in Nagoya for her year at Nanzan University. She is like their fifth child. At the end of her year the Japanese family sent one of their daughters to visit with the student's family in Washington. When this young woman won a Watson Fellowship to return to Japan the first people she called after her own parents was her "Japanese family" to tell them she was coming back. We have begun keeping a list of host families recommended by past students and whenever possible I request those same families for Spelman students for the following year. One Syracuse family in Strasbourg is on its fourth consecutive Spelman student, so I feel like I really know the family. For Spelman students it is easy since all the program administrators know that they are black, but if that is not the case for students from your institution, then the study abroad adviser should warn the program staff so that you don't have an experience like the following: When a family came to pick up their student and found

out that he was black, they complained to the program staff that they didn't want to take him home because they felt their neighbors would ostracize them for having a black living in their home. While the discussion continued the student had to wait to see what his fate would be. They were convinced to take the student home that day, but he was removed the next day. The family was struck off the list of potential families because that American program felt and said that if they wouldn't take a black student then that family couldn't have a white student either. I can only applaud that program for its stand. Nonetheless, it might have been better if the family had known ahead of time so the student wouldn't have had to wait it out and then be moved the next day.

In another program a professor told a Spelman student that of course since she was black she should be going to the Rastafarian Church in London. When my student replied that she was a Baptist and wanted to worship where she was comfortable, he told her she should go anyway and learn about her identity. This is a form of racism. She was terribly upset, but did nothing about it. What she should have done was go to the resident director immediately instead of just accepting it as part of the price she had to pay to study abroad. I think that is too high a price, and I believe we have to create an environment which supports black students both socially and academically. If we are going to accept blacks, Hispanics, Asians, and other minorities, then we must see that they receive fair, unbiased faculty and living situations; they need to be able to live and study in an environment that is not hostile to them or to their traditions. One of the other ways to support blacks is to have more of them in the program. It is hard if there are only 2 in 40 or, even worse, 6 in 280. There really is a fear of having no one like themselves to be there for support. For women who come from an all-black environment at Spelman where they feel secure—in control—and where they are the leaders, the difference can be even more devastating than for students who go to primarily white institutions. Therefore, we really need to find ways of recruiting more minority students. Some of the strategies we have used to encourage black students to study abroad include:

1. Explain to minority students that study abroad programs are much easier to get into than the more selective undergraduate institutions. Robbins Winslow, Director of Educational Services at Trinity College, told of a young lady from

Trinity who wanted a back-up option to her first choice program even though she had a 3.8 GPA. In addition we may have to help students finish applying; some avoid fears of rejection by never completing the application process.

2. Be flexible with financial aid.
3. Find ways to offset negative implications of a borderline GPA, low rank in class, or low SAT scores by writing cover letters or getting particularly good faculty recommendations. Push the program to accept him or her. Play, if necessary, on the fact that this is a minority student who would add something unique to the group.
4. Use returning black or minority students to help recruit. If they had good experiences they will do much of the job for you. Almost two years ago we had Professor Robin Gilmour from Lancaster University recruiting on campus. I had four Lancaster students at his meeting. His comment at the end of a two-hour session was that he was unnecessary—the Spelman women did it all. He provided a bit of information about academics in specific departments but they did the rest. Lancaster has also been particularly good about putting nervous black students in touch with some of my students who have studied there. They have also put concerned or worried black parents in touch with parents of my students who have attended Lancaster, feeling that they may be able to put the parents at ease about allowing their daughter to go abroad. Talking to another black student does allay some students' fears.
5. Ask to be part of the orientation for minority students on your campus and put in a plug for study abroad as early as possible.
6. Play on the idea of overseas study as giving you the competitive edge. How many black women applying to med school will have spent a year overseas? Or, as another current student said, a year studying economics at Cambridge will separate me from the group applying for MBA programs. Every little bit helps.
7. Use black students in promotional brochures if they participate in your programs. That way the program will not be seen as all-white. More of the British universities seem to be sending out videos to aid in recruitment. If you have

black or minority students on campus, use them in the video—nothing reassures students as much as seeing other minority students at the institution.

8. If you have students who want to talk to black students, please don't hesitate to give them my number and I will be happy to put them in touch with Spelman students. My office gets calls regularly from black students at predominantly white institutions asking where Spelman women are studying a particular subject overseas. These students want reassurance that there will be other students like themselves that far away from home.
9. Work with the parents. For minority students just being away in college is hard enough—being a student outside the U.S. is almost unbelievably difficult. I work very closely with parents. I am available on Parents' Weekend to talk the whole process over with them—to help them see how important this experience may be to their children. We also talk about money. Sometimes parents call with very basic questions. The answers are easy for those who have traveled extensively, but may not occur to people who have never been out of the U.S. They need support as much as the students do. One of my favorite students who went abroad was from Magnolia, Mississippi. Before coming to Spelman she had never been outside of her state. She spoke to her parents and grandparents at least once per day. How could this student even contemplate going abroad? She won the Luard Scholarship of the English Speaking Union and spent 1987–1988 at Oxford. She managed to travel all over and only call home every ten days to two weeks. She came home so self-confident and proud that she went out and competed for a Rotary Scholarship. She was the first black to ever be nominated by her local Rotary and the first black to win a Rotary scholarship from Mississippi. Last year she was at the University of the West Indies—continuing the studies she began on British imperialism—before entering Harvard Law this September.
10. Advertise in *Ebony* or *Essence*.
11. Try to send two or three students to the same destination as support for one another—but don't let them be roommates. I have found this makes a great deal of difference.

Where one might easily have given up, the two students in Israel got each other through a very tough year.

12. Work closely with the program the student selects so that the program will know what the student's particular needs are. I spent an afternoon trying to explain to a young Spanish male about bonding among blacks. During his orientation program he kept going over to the small group of black students and telling them to make an effort to talk to white students. When they replied why did they "always" have to make the effort and why not ask the white students to join up with the blacks, he couldn't understand their viewpoint and told them they were being racist while they thought he was being racist. That incident tells me that there needs to be education both here and overseas about the mindset of minority students.

Let me end on a upbeat note by sharing with you part of a letter I received from a student who was in Singapore three years ago and who returned to Thailand, Nepal, and China on a Watson Fellowship last fall:

> When I arrived in Singapore in late June I was received with many stares and shocked expressions. While there is a great deal of cultural diversity (Malay, Indian, and Chinese) I don't fit any of those categories; I am a novelty. The Singaporeans spent a great deal of time trying to figure out where I'm from. After all, how many black Americans come up to them speaking Chinese? At first people were stunned and only answered me in English, but now I have conversations from 'How's the weather' to the Cultural Revolution. At first I was disturbed by the hanging mouths and shocked looks but after being here some three months now, I've become a pro. In fact, I'm just assumed to be a local most places I go.

That, as I see it, is what study abroad is all about.

Students Speak for Themselves: Experiences in Scotland

Kelly Tucker

I studied abroad at the University of Edinburgh in Scotland for the 1989–90 academic year with the Beaver College program. Like most students who study abroad, my experiences in Scotland changed me in ways that are difficult to explain even to myself right now. As an American in Britain, I had my share of challenging daily experiences, but as an African American many of the challenging daily experiences were unique indeed.

One of the first things that shocked me when I got to Scotland was the difference in accent. I was going to an English-speaking country but it didn't occur to me that I might not be able to understand anything. When I went on my homestay in Glasgow I had to constantly ask my homestay mother and her family members to repeat themselves because I could not understand anything they said. All the way down to the little things it was very difficult. I really felt it was almost like being in a non-English-speaking country because you just don't know what is going on. I remember one time my homestay mother said to me, in her Scottish accent, "Kelly, do you like kids?" and I said "Cats, I love cats! Oh yeah, those furry little things are great!" Then she repeated, "Do you like kids?" and I said, "Cats, yes, yes." Finally she yelled *"Kids!"* She meant her kids; she was asking me if I liked children. I was really embarrassed then, but this went on for a

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Kelly Tucker graduated in 1991 from Spelman College with a major in history and a minor in English. She is currently pursuing graduate studies at the University of Indiana. *This address was first delivered at CIEE's 43rd International Conference on Educational Exchange, held November 7–9, 1990, in Charleston, South Carolina.*

week. I called their little boy "John" for a whole week and nobody corrected me; his name was "Josh." That was okay, though, and nobody got mad.

However, there were other problems that had to do with my being an African American. You go through experiences such as people always looking at you, people wanting to touch your hair because they want to know if it is soft, or people just being curious. Another incident occurred when I was in a club with some friends of mine, some other American students. A man walked up to me, an Irishman in fact, and asked me to dance. I said, "Fine." He was a really nice man. Afterwards he asked me if I would like to chat, and we just talked about everything. He asked me how I was dealing with racism or if I had had any problems with it. It was quite an interesting discussion. Then after about twenty minutes, in the middle of this club, he said, after all this conversation, "I'd like to ask you a personal question." I asked him, "What is that?" and he said, "Can I kiss you?" I thought, okay, so that is what all the conversation was about and I asked him, "Why would you want to kiss me when you just met me twenty minutes ago?" He said, "Well, I've never kissed a colored girl before." I didn't get mad, but I did feel the need to educate him a little on this matter. I told him that I was not to be an experiment, and by the end of the night he knew exactly what I was talking about. This was an interesting thing that happened, and I dealt with it.

It's also difficult being an American. There's a lot of anti-Americanism and I know a lot of American students who have felt it in Britain. Keeping your mouth shut is the best protection you have against it. But again, for me, with my identity as an African-American in Britain, there was more to deal with. I was more conspicuous because of my color; that was the first thing people were curious about—which is not really an unfamiliar experience.

As an African American, my experiences went back and forth from facing the regular problems of the accents and the culture shock to dealing with blatant racism and curiosity that stems from stereotyping. I dealt and coped with racism in three ways. I think that these are very important, but of course, every student will have their own means of coping.

I did a lot of reading. I threw myself into books—that was the way that I helped myself to understand exactly what I was going through and why things were the way that they were. I read a lot of James Baldwin and James Joyce in particular. It helped me

articulate in so many ways some of the things that were happening that I could not understand at the time.

Another means of coping was educating people. I know a lot of minority students who study abroad and withdraw when such things happen, but the reality is that there is racism in America, racism in Britain, and racism all over Europe, indeed all over the world. One thing that I realized when I studied abroad is that this is something you cannot escape. I was not naive enough to think that I would escape from it when I left America, but I was still shocked. If you are going to have that experience for a year, you have to have some means of coping and dealing with it. I constantly found myself in situations where I would have to explain to people. I stopped getting angry about it, because if you let it anger you, it will eat you up. I used a method of trying to educate people and explain to them the reason why certain attitudes are offensive. Anything like that will work.

I also surrounded myself with people who were sympathetic or shared the same reality that I shared. Walking around Edinburgh, you would never think that so many black people live there. However, they do, and there is quite a large—well, I wouldn't say a *large* population of blacks—but there is a black community there and I did manage to find it. They provided wonderful support, as did Beaver College and the University of Edinburgh. One of the main reasons I emphasize this is that Beaver had a counselor in place as a person to take the students around and just to be there for me and the other students if we needed any help with anything. It is important that you have somebody there to whom students can go, especially someone who is sensitive to racism, which is an issue that a lot of people don't like to address. The University of Edinburgh, again, was also very helpful. There was a professor I used to go see whenever I had any problems. He got me involved with a cross-cultural organization in order to help me with those times when I felt overwhelmed. In general, the faculty there was wonderful.

Another thing that I enjoyed about the University of Edinburgh was that they had so many different organizations and student groups. I joined the Edinburgh Students Against Racism; as a minority, I found that they provided a lot of support. Overall I had an excellent year. I would hate for anyone, any minority student, to shy away from a study abroad experience because of the question of racism.

You will realize, as I did, that it is just a reality, that you deal with it. You learn so much from people and from the friendships and the relationships that you make when you are there. I will never forget the contacts that I have made. It was a wonderful experience.

Students Speak for Themselves: Experiences in Costa Rica and the Dominican Republic

Kathryn Dungy

I spent an academic year in two countries which have not been traditional destinations for study abroad programs. For the fall semester of 1989, I studied in Costa Rica, and for the spring semester of 1990 I studied in the Dominican Republic. I wouldn't trade my Third World experience for anything. It was an experience that I had to fight for. My adviser told me, "Wouldn't you much rather go to Spain, it'd be so much easier?" and my parents said, "Wouldn't you rather go to Spain, France, or Germany, or something?" I looked through *Academic Year Abroad* and found a semester program in Costa Rica and a semester program in the Dominican Republic, because I couldn't do them both for a year and still graduate on time. I wanted to do this because I had chickened out of a one-year AFS program in high school. I decided that now was the time to go abroad, plus I wanted to be fluent in Spanish by the time I graduated.

As an African-American, I was impressed to see other minorities in positions of power in these two countries. That was something that I couldn't have seen in England or in Spain. It was a heart-warming experience to visualize myself as the president of a country or see myself as the CEO of a business.

Kathryn Dungy graduated from Spelman College in 1991 with a double major in history and sociology. She was a recipient of an International Student Identity Card Travel Grant for educational programs in the Third World. She is currently pursuing graduate studies in Latin American and Caribbean history at Duke University. *This address was first delivered at CIEE's 43rd International Conference on Educational Exchange, held November 7–9, 1990, in Charleston, South Carolina.*

In the fall I went to San José, Costa Rica, with the Associated Colleges of the Midwest (ACM). I was the only black student out of 33 students. That was interesting because I went through double culture shock. I came from a historically black college so I went through the shock of entering a white college atmosphere. This was still part of American culture, but it was a part that I did not know. So, I had to get used to the beer parties and the atmosphere that I had not shared the previous two years. The other culture was, of course, the Costa Rican culture. I would go from my Costa Rican family into ACM's American environment, and back out into the Costa Rican world. I had a migraine headache for the first week.

Besides culture shock in Costa Rica, I also had to deal with the fact that there is a population of black Costa Ricans that I wanted to meet. But the rest of the country seemed to be telling me: "They're over there, don't worry about them. They're doing okay and this is our culture right here." This was in San José, which considers itself to embody the whole of Costa Rican culture. I had to fight through my program to get to go to Limón province, where most black Costa Ricans live. They are of West Indian descent, and came to Costa Rica to work on the banana plantations and the railroads.

When I said I wanted to spend the mandatory two-week rural stay in Limón province, I was told: "Well, we had a black girl on our program about three years ago and she went to the Puntarenas province, which is on the other side of the country, and when we told her she couldn't go to Limón she didn't make a fuss." I said "Okay, so what am I supposed to do?" and they said "Well, we have plenty of families in these other places. Here's our book of where people have gone, you can just pick one of these families that we know about, and it's easy to get there."

I said okay, but I pursued it and luckily I found a Watson scholar who was actually in Limón province and found a family for me. It was a black Costa Rican family. I went and stayed and had a wonderful time. I learned about a whole new part of the Costa Rican culture that I had not really learned about. It was a new experience that I could communicate to other students, telling them that there was another part of this country that they were missing.

In San José, as long as I didn't open my mouth or wasn't dressed as an American student, I could pass as a Limonense,

which is a person from that province. I had a double identity as an American student and as a black Costa Rican and could be either one, just walking down the street.

Color prejudice in Latin America, specifically in Costa Rica, was something that I had to deal with, as they take a very different view from the American idea of color prejudice. It is difficult to explain, but once you are in it, you know that the American idea of being black is totally different from that of Costa Rica. You may find Costa Ricans who are as dark as I am, but they will classify themselves as white. You say, "Wait a minute, aren't you my color?" and they say, "My family has been here for three hundred years, and I'm not. I'm Costa Rican." That was something I had to get used to.

I also had to deal with people's reactions when I told them about my education in the United States. First, when I told them that I went to an all-women's college they could understand it, because they have all-women's institutions. However, when I said it was an all-black institution they could not understand why I wanted to go there. I had to go through the whole explanation, in Spanish, of why I wanted to go to a black school, why I went to an all-women's black college, and it was quite confusing.

I had an argument with my Costa Rican brother when the group New Kids on the Block came out with a song while I was in Costa Rica. My brother loved the song but I don't like the group and I tried to explain my reasons, that the director of the group had been with my favorite group—which is all black—and had left. He was black and had left to work with a white singing group. I was trying to explain my feelings about this, why as a black American it was something I did not like. He said, "Please. I like their music." I had felt as if I had a logical reason for not liking it, for not liking the group and their music, but he showed me that it was a strange logic. I had to sit back and look at my own ideas of myself, of my race; and of the United States. It was a growing experience, something from which I had to step back and say, "Oh, well. Some of the things we do in the United States are really stupid."

After Costa Rica I went to the Dominican Republic, and although both countries are in Latin America they are very different from each other. The Dominican Republic occupies half of the island of Hispaniola in the Caribbean and is, from an American viewpoint, "full of a bunch of black people," as one of

my friends said. As a part of the program we were integrated into the local university, and took classes alongside Dominican students. The program director was instrumental in getting us to meet Dominican students. The program, through CIEE, also had us live with a Dominican family.

In the Dominican Republic I blended in even better, I felt, than I had in Costa Rica. I could walk down the street and people would rattle off something in Spanish and I would stand there completely baffled. Then they would say, "Oh, you aren't from here, where are you from?" and would start naming every place but the United States. Finally, I would say, "Well, I'm from the United States."

As an American student, I had trouble walking around with the other students from the program, but I saw my fellow students as having many more problems associated with being American than I did. I had one friend who was blond-haired, blue-eyed, very fair and would burn—she would turn bright red. We were walking down the street and a little kid from a passing school bus yelled out in Spanish, "Ah, la Dominicana y la Americana!" I was looking for the pair she shouted at when I realized that she had thought that I was Dominican and I was walking around with an American. We got lots of comments like this, from people who thought it was sweet that I was showing my American friend around Santiago. It wasn't until I would open my mouth that they would realize that I was not from the Dominican Republic either.

Color prejudice in the Dominican Republic, as I said, is different from what I had been used to. They have a different view of themselves than we would have, as Americans, looking at them. For me it was a different way of looking at myself, of looking at the way our country looks at me and other African-Americans, and at the society as a whole, how we rank ourselves and segregate ourselves from each other.

I had an argument with one of my Dominican friends about the purpose of Historically Black Colleges and Universities. He said, "There is no purpose, you're segregating yourselves, that's stupid!" I explained, "Well, there is a purpose. We didn't decide that we wanted to have a black college because we didn't want to be around white people. That was the way the country was, and it still operates that way." He still said it was stupid and told me that we need to sit down and think. I said I would think about it.

An overseas experience is a way for an African American to look at the world through different color glasses. It was a way to

reassess myself, strengthening my inner thoughts and feelings about being an African American and my conception of the global idea of African Americans. Somebody got upset with me when I used the term African American, telling me that we, black African Americans from the U.S., were not the only African Americans. African American includes everyone of African descent from Argentina to Canada. It was a global awakening in which I became conscious of a larger community of Americans.

In general, I think Spelman College does a wonderful orientation for students going overseas. The students come together and talk about our experiences abroad. We come back to our sisters and tell them, "This is what happened. This is how I dealt with it, you are going to deal with it differently, but at least you know what you are up against."

It was a bit more difficult for me, because there weren't that many people who had gone to Latin America. By the time I had left there had been only one student who had gone to the Dominican Republic. However, it was still a help to hear people who had gone to Scotland, England, or France saying, "I went through this, and although you are going to Latin America, you are going to experience something that is different than you experience walking the streets of Atlanta."

The coming together of different people and different experiences was very helpful. I felt that both programs, especially the CIEE program, helped us grow into the community and culture that we were in by giving us orientations about the culture and the people there. As an African American student I had to delve even further, but that was something that I expected. I knew that there was a black community in Costa Rica and had to go seek it out in order to become part of that community. It was something that I am very glad I did. I learned about three cultures, basically, while I was in Costa Rica. That was an experience that I could never give up. The Third World experience, either in Latin America, Africa, or Asia is an opportunity that I think minority students should know about and be exposed to, because with the opening up of Eastern Europe and the old emphasis on the traditional European study, the Third World is left in the background.

Furthermore, Latin America is not a very expensive place to go. In fact, my stay cost less than a year at Spelman. It heightened my sensitivity towards myself, towards my country, and towards

other nations in the world. It is an opportunity that I think people should know about and should have a chance to experience.

Information and Ideas on Underrepresented Groups in Overseas Programs

Compiled by CIEE's Committee on Underrepresented Groups in Overseas Programs

These recommendations were first compiled in the fall of 1989. They were subsequently revised in the spring of 1990.

Groups that are underrepresented in study abroad programs:

1. Ethnic and racial minorities
2. Students from certain academic disciplines (e.g., the sciences, law, engineering, business, education, pre-med, and agriculture)
3. Students with disabilities
4. Students from certain types of institutions (e.g., Historically Black Colleges and Universities, community and technical colleges, institutions that enroll large numbers of low and middle income students and nontraditional students)
5. Men
6. Low income students
7. Older and part-time students with or without dependents
8. Campus leaders and athletes
9. Students without a second language
10. Commuter students
11. Students from certain U.S. geographical areas

Barriers to participation by underrepresented groups:

1. Finances (added cost of study abroad, lack of portability of some financial aid, inability to work while studying abroad)
2. Curriculum requirements that must be fulfilled on campus
3. Lack of support of faculty and departments
4. Difficulty in transferring credits

5. Lack of support from family
6. Campus culture which does not encourage study abroad
7. Language prerequisites and other admission requirements
8. Lack of alternative program models
9. Nature of the marketing practices (printed materials, promotional campaigns)
10. State legislature-mandated requirements

Ideas for increasing the number of participants from underrepresented groups in overseas programs:

A. Do special outreach:
   1. Have study abroad personnel work with minority affairs experts on campus to learn how to recruit more effectively and meet the needs of minority students.
   2. Identify the special interest groups on your campus and launch special outreach programs to the student groups, their faculty advisors, and other sympathetic people on campus.
   3. Make sure that your literature promoting study abroad programs shows underrepresented groups in the pictures. Consider producing a special brochure targeted to attract underrepresented groups.
   4. Market international experiences in terms of the relevance to future job possibilities. Many underrepresented groups do not see the connection between an international experience and their career plans.
   5. Market international experiences to the families of underrepresented groups. Oftentimes they have especially strong influences on their sons or daughters.
   6. Consider establishing a sister institution relationship with a historically black college or another minority institution. Provide for your students to have an experience on the sister institution campus and allow their students to participate in your overseas programs on an exchange basis.
   7. Contact various institutions such as historically black colleges, Native American universities, et cetera to do special promotional outreach.

B. Make study abroad more accessible:

1. Promote how to obtain financial aid or take existing financial aid with you on study abroad programs. Make arrangements with your financial aid officers to expedite this.
2. Lower program costs by experimenting with different program models and relax requirements that in the past may have seemed essential components for study abroad. Develop new program models to accommodate specific audiences.
3. Relax GPA and other admissions criteria for certain groups.
4. Establish a tax on existing programs to create a pool of scholarship monies.
5. Publicize the fact that it may be possible to work abroad while studying abroad (examples include England and Australia).
6. Promote nonacademic options as valuable and perhaps less expensive ways to gain international expertise.

C. Make adjustments in study abroad programs to make minority students feel more at home:

1. Improve the orientation programs by dealing with items of special concern to underrepresented groups.
2. Provide special training for resident directors on the needs of minorities and students with disabilities.
3. Recruit resident directors from historically black institutions and other institutions with minorities.
4. Involve more minority faculty in all areas of overseas programs.
5. Include issues of diversity in the program curriculum.

D. Take steps on the national level to deal with this issue:

1. Gather case studies of programs which have successfully involved minorities and other groups, and promote these models for others to copy.
2. Organize workshops on the matter of underrepresented groups.
3. Collect information on campuses abroad that are handicapped accessible. Work with Mobility International to promote this information.

4. Develop a "how to" brochure to assist campuses in involving more underrepresented groups in their overseas programs.
5. Advocate the collection of information for a national database on underrepresented groups in overseas programs.
6. Promote at higher education association meetings the value of study abroad as an educational tool for internationalizing the curriculum.
7. Conduct campus visits to colleges and universities with large ethnic populations and make study abroad information available at professional association meetings of underrepresented groups.
8. Hire a staff person to be based at one of the international educational exchange organizations to work full time promoting participation of underrepresented groups in overseas programs.
9. Do a feasibility study to determine if a national placement service could be developed to place people in programs when one's own are full.

Increasing Participation of Ethnic Minorities in Study Abroad

The following text has been prepared by CIEE to be used in a brochure that will be available in early 1992.

From the inception of study abroad programs administered by the Council on International Educational Exchange it been a priority to enroll students of all backgrounds. Since the publication in 1988 of *Educating for Global Competence: The Report of the Advisory Council for International Educational Exchange,* CIEE has taken a strong position of advocacy in promoting increased participation of students from underrepresented ethnic groups. CIEE has prepared this brochure to assist study abroad advisers in increasing the enrollment of students from underrepresented ethnic minorities. This brochure is designed especially to help study abroad advisers benefit from the experience of others. Administrators from eight institutions across the country have contributed to it, and all are willing to act as resources for advisers just embarking on an affirmative action program, as well as for those who are further along and simply wish to discuss ideas. Their names, institutions, and telephone numbers are listed at the end of the brochure. The following is a collection of their approaches to the problem of underrepresentation, and methods which they have found to be successful on their campuses. CIEE is grateful to them for their efforts to promote minority participation and for their help in the preparation of this brochure.

Though several major areas of action have been identified—funding, reassurance, promotion, choice and availability of programs, goal setting, and data collection—many of these are interrelated. For example, promoting the benefits of study abroad to a university's affirmative action staff may result in funding being identified specifically for minority students.

Funding

Finding money to enroll on a study abroad program often presents a large barrier to minority students. Often their campus-based aid does not travel with them. More importantly, many minority students are employed in part-time jobs which they must give up if they are to study abroad. Even a summer of work abroad is frequently not an option since the students will live at home in order to save every penny they earn.

Possible approaches:

- Identify special minority scholarships. Work closely with the financial aid officer to provide funding that can help students offset the differential between the cost of a study abroad program and their home school tuition. Work with both the campus' affirmative action staff and the financial aid staff to reach this goal.
- Use revenue earned by the study abroad office to assist students with travel grants. Many study abroad offices sell such items as Eurail and Britrail passes, et cetera. Commissions earned from these can be designated for travel grants for minority students. A grant as small as $250 can sometimes make all the difference to a student.
- Make sure that all the campus-based aid will travel with the student. Again, work closely with the financial aid officer to see that minority students can take their aid with them when they go abroad. If necessary, arrangements can usually be made for programs to bill the institution rather than the student, thus enabling the student to remain registered at home.
- Seek tuition waivers abroad. A single tuition waiver from an overseas institution or program can be divided among several students, thus helping more than one student financially.

Reassurance

Minority students often have the perception that study abroad is not for them. This is sadly often reinforced by study abroad materials, which frequently do not include pictures of and references by minority students.

Possible approaches:

- Conduct an outreach campaign to minority students on campus. Use returning minority students to speak to minority student organizations about their experiences abroad.
- Make sure that the staff of the study abroad office includes minorities. Ethnic diversity is very important in the study abroad office. Without it, an unspoken message is conveyed to minority students that study abroad is not for them.
- Develop special materials on minority students experiences abroad. A brochure with the message "Yes you can," including vignettes drawn from the institution's own students abroad is helpful to minorities considering study abroad.
- Work with the families of minority students to encourage and support their participation. Parents are often reluctant to see their children go abroad. Some do not understand why a study abroad experience is important to the student. Others have real concerns about how their children will be treated while overseas. Helping parents deal with these concerns in turn helps the student.
- Develop special orientation materials and sessions for minority students. Use past participants to work with the students about to leave. Prepare them as well as you can for their experience abroad to ensure as far as possible a positive experience.

Promotion

It is essential that minority students know that study abroad is an option for them, and that they can continue to progress towards their degree even though they spend time abroad.

Possible approaches:

- It is never too early to start! Begin with—or before—freshman orientation. Mail information about study abroad programs to minority students before they arrive on campus. Make a presentation to students and their parents when they arrive and be sure to have on hand some minority students who have been studied abroad to talk with them as well. Make sure they

realize that advance planning helps students secure the necessary funding.

- Keep informing the students. At the start of each semester mail information to every minority student about the programs that are offered and the financial aid they can obtain to go on these programs.
- Employ in the study abroad office minority students who have participated in your programs. These students can act as peer counselors. They can also work in an outreach campaign with minority student organizations.
- Network with other groups on campus. Work with affirmative action staff, with faculty and administrators who serve as mentors to minority students to make sure they know about the study abroad opportunities available.

Programs

While many minority students will be attracted by the more "traditional" study abroad programs, institutions should offer programs in nontraditional parts of the world, and programs of a variety of length to attract students with other priorities and needs.

Possible approaches:

- Offer the widest possible range of programs. Programs in Africa, the Caribbean, and Latin America frequently have strong appeal to minority students. Programs shorter than a semester may be less expensive and fit better into the schedule of students who need their part-time jobs to make ends meet. Programs combining study and service learning or work abroad may have wider appeal for minority students. Finally, make sure that programs offered have a range of eligibility requirements so that students with less than a 3.0 GPA can find a program that fits their needs and preferences.

Goal setting

Many institutions are just beginning to promote minority participation in study abroad. To have a target often helps focus the efforts. Common to many of our contributors was the goal of

having the same percentage of minority students in study abroad programs as on the home campus.

Possible approaches:

- Establish your own goals. Work with your affirmative action staff and with minority student organizations to set a target for minority participation over the next five years.

Data collection

Goal setting is not possible without adequate data collection. For some time now CIEE has been urging its members to keep accurate records of minority participation in study abroad.

Possible approaches:

- Track participation of minority students. Make sure that records are kept—and published—on minority students' participation in study abroad. This data is most important in connection with the provision of financial aid, but can also be used to assist in the promotion of study abroad as an option for minorities.
- Keep data on where minorities studied abroad. This will help you counsel students on choice of programs and refer potential participants to students who have just returned for peer counseling. But more importantly, knowing the type of programs your students have selected will help you seek other, similar offerings as they are developed.

Resource Contacts

Auroria Higher Education Center, Denver, Colorado
- Skip Crownhart, (303) 556-3660

Brown University, Providence, Rhode Island
- Sheila Spear, (401) 863-3555

Beaver College, Center for Education Abroad, Glenside, Pennsylvania
- David Larsen, (215) 572-2901

California State University, International Programs, Long Beach, California
- Valerie Eastman, (213) 590-5655

University of California at San Diego, California
- Catherine Gamon, (619) 534-1123

University of Colorado, Boulder, Colorado
- Becky Sibley, (303) 492-7741

Michigan State University, East Lansing, Michigan
- Charles Gliozzo, (517) 353-8920

Penn State University, University Park, Pennsylvania
- Margo Groff, (814) 865-7681

Study, Work, and Travel Abroad: A Bibliography

There are several organizations and a variety of excellent publications available to assist institutions that wish to promote study, work, and travel abroad. An extensive bibliography is available free from NAFSA—Association of International Educators (address below). The following bibliography is an abbreviated version of the NAFSA bibliography, reprinted with their permission. The cost of obtaining all of the materials listed below is about $200.

The Following Organizations Can Furnish Publications Lists and Free Information on Study, Work, and Travel Abroad

- Council on International Educational Exchange (CIEE), 205 East 42nd Street, New York, NY 10017; (212) 661-1414
- Institute of International Education (IIE), 809 United Nations Plaza, New York, NY, 10017; (212) 984-5412
- NAFSA—Association of International Educators, 1875 Connecticut Avenue NW, Suite 1000, Washington, DC 20009-5728; (202) 462-4811

Works for Advisers

Abroad and Beyond: Patterns in American Overseas Education. Craufurd Goodwin and Michael Nacht. 1988. Available from Cambridge University Press, 110 Midland Avenue, Port Chester, NY 10573, $9.95 paperback; $29.95 hardcover.

Goodwin and Nacht's IIE-sponsored analysis of the fast-growing field of study abroad contains a discussion of the issues study abroad presents to U.S. higher education and the consequent policy decisions administrators face.

Campus Update. Available free upon request from the Council on International Educational Exchange; $12 for delivery outside the U.S. and Canada.

CIEE's monthly newsletter reports on developments in the field of international educational exchange as well as programs and events organized by CIEE. Designed for advisers, administrators, and educators interested in educational programs abroad.

Educating for Global Competence: The Report of the Advisory Council for International Educational Exchange. 1988, 28 pages. Available free from CIEE.

In this report, an advisory group of distinguished figures from U.S. education, business, and government, convened by CIEE and chaired by Thomas A. Bartlett, Chancellor of the University of Alabama, reviews the state of study abroad and makes recommendations for the future.

Educational Associate. Available to designated institutional representatives and included in the institutional membership fee to the Institute of International Education.

This IIE membership newsletter, published five times annually, provides a chronicle of trends and resources in international education.

NAFSA Newsletter. Available from NAFSA—Association of International Educators; $32 a year in the U.S., $38 in Canada and Mexico, $50 elsewhere. A subscription is included with every NAFSA membership.

Published eight times a year, each 24- to 32-page issue contains the latest information on international educational exchange and news about a host of related topics, illustrated with photographs and topical humor. Inside its pages, you'll find commentary on government policies and decisions, in-depth reporting of issues affecting the international education community, and articles offering sensible suggestions for foreign student advising, the teaching of ESL, admissions procedures, and study abroad programs. Paid advertisements contain information on the programs and materials of the many leading organizations and institutions in the field.

A National Mandate for Study Abroad: Getting on with the Task. 1990, 10 pages. Individual copies available free from NAFSA; bundles of 50, $10.

A summary of recommendations from the National Task Force on Undergraduate Education Abroad with ideas for enhancing the contribution of study abroad programs to the higher education experience of undergraduates.

The Study Abroad Center: A Visual Workshop. Available free on loan from NAFSA, although borrowers must pay for return postage and insurance.

Although the specific publications featured are dated, this presentation is valuable in assisting study abroad advisers to organize an office and plan advising and administrating services. Slides from 12 U.S. study abroad offices, representing a variety of institutions, are included. (Available on slide or videotape.)

Study Abroad: Handbook for Advisers and Administrators. 1979, 34 pages. Available from NAFSA; $7 plus $5 for shipping and handling.

A classic reference work which should be assigned reading for anyone considering study abroad. Of particular use to advisers and administrators in the field, it contains chapters on educational and career opportunities abroad, sample forms, and a bibliography.

General Materials on Opportunities Abroad (including study, work, and travel)

Basic Facts on Study Abroad. 1990–91, 40 pages. Available from CIEE, IIE, or NAFSA. CIEE: single copy free, $35 per 100; IIE: $35 per 100; NAFSA: single copy free.

This key booklet lists resources, publications, and tips for those planning to study abroad. *Basic Facts* aids students in selecting an educational program, provides information on financial aid resources, and directs students to organizations involved in study abroad.

A Guide to Educational Programs in the Third World. 1991–92, 28 pages. Available free from CIEE, Information and Student Services Department.

This booklet provides brief descriptions of over 200 programs offered by CIEE's member institutions for study in developing countries. Included are study, volunteer, and work programs.

Also included is a general statement on the benefits of an educational experience in the Third World.

Work, Study, Travel Abroad: The Whole World Handbook, 1990–1991. Edited by Del Franz, CIEE. 10th ed., 474 pages. Available from CIEE; $10.95 plus $1.50 book-rate postage, $3 for first-class.

The 10th edition of *Work, Study, Travel Abroad: The Whole World Handbook* is filled with information and suggestions to help college students plan a work, study, or travel experience abroad. Persons headed for Africa, Asia, Australia, Europe, or Latin America will find this book answers questions on basic preparations, study programs, work opportunities, and the cheapest ways to travel. Included are descriptions of hundreds of specific study and work programs around the world.

Study Abroad/Systems of Higher Education

Academic Year Abroad 1991/92. Edited by Marguerite Howard. 400 pages. Available from IIE; $31.95 plus $3 for shipping and handling (included in institutional membership fee to IIE).

Describes over 1,800 semester and academic year programs offered by U.S. and foreign universities, language schools, and private organizations. Entries offer useful facts on application procedures and requirements, addresses and phone contacts, as well as data on costs, fields of study, language of instruction, housing, travel, orientation, and much else. Introductory section on planning study abroad and how to read study abroad literature. Indexes to sponsoring institutions, consortial sponsors, and fields of study. New indexes to special academic opportunities and to cost ranges.

Vacation Study Abroad, 1991. Edited by Marguerite Howard. 250 pages. Available from IIE; $26.95 plus $3 for shipping and handling (included in institutional membership fee to IIE).

An updated edition that provides information on 1,300 summer and short-term programs offered by U.S. and foreign higher education institutions and private agencies. Opportunities range from study of tropical ecology in Costa Rica to Italian language study in Florence, from tribal art in new Guinea to Japanese business.

Funding for International Activities

Financial Aid for Study Abroad: A Manual for Advisers and Administrators. Edited by Stephen Cooper, William H. Cressey, and Nancy Stubbs. 1989, 105 pages. Available from NAFSA; $12 plus $5 for shipping and handling.

This sourcebook addresses the application of primarily federal sources of financial aid to the study abroad programs of undergraduate students, as well as how to utilize this information to help shape institutional policies.

Financial Resources for International Study. IIE and Peterson's Guides. 1989, 250 pages. Available from Peterson's Guides, P.O. Box 2123, Princeton, NJ 08543-2123, telephone (800) EDU-DATA; $36.95 plus $5.75 for shipping.

This book contains all the most relevant information on grants and fellowships available to U.S. undergraduates, graduates, postgraduates, and professionals planning study or research in other countries.

International Internships

Directory of International Internships: A World of Opportunities. Second edition. Compiled and edited by Charles A. Gliozzo, Thomas D. Luten, and Timothy J. Aldinger. 1990, 134 pages. Available from the Office of Overseas Study, 108 International Center, Michigan State University, East Lansing, MI 48824; $20 (includes postage and handling).

A wide variety of experiential educational opportunities abroad are listed—for academic credit, for pay, or simply for experience.

Short-Term Employment Abroad

Work Abroad. Available for free from CIEE's Work Exchanges Department.

This annual publication contains information and application forms for the CIEE Work Abroad program, which enables U.S. college students to work legally on a temporary basis in Britain, Canada, Costa Rica, France, Germany, Ireland, Jamaica, New Zealand, and Spain.

Travel

Student Travel Catalog. Revised annually. Available for free from CIEE, Information and Student Services Department. CIEE will supply in bulk quantities.

This 72-page guide covers rail passes, insurance, work and study opportunities abroad, tours, airfares, car rentals, hostels, and more. Included are descriptions of the services provided by CIEE and its subsidiary, Council Travel, as well as application forms for the International Student Identity Card, the International Youth Card, and the International Teacher Identity Card.